

HISTORICAL MAGAZINE

of the Protestant Episcopal Church



MARCH, 1960



EDITORIALS

THE CHRISTIAN KNOWLEDGE SOCIETY AND THE
REVIVAL OF THE EPISCOPAL CHURCH IN
NEW JERSEY

By Walter H. Stearns

DR. SHOEMAKER'S OBJECTIVE STUDY: THE ORIGIN
AND MEANING OF THE NAME "PROTESTANT
EPISCOPAL"

A Review by H. H. Baker

PROFILE OF FRANK GAVIN (1890-1938): PRIEST
AND SCHOLAR

By Francis J. Monaghan

ST. BARTHOLOMEW'S CHURCH, HEMPSTEAD,
TEXAS

By Frank MacO. Spaulder

REVIEWS: I. American Church History and Biography.
II. English and General Church History.

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REV. CANON WALTER H. STOWE, D.D.
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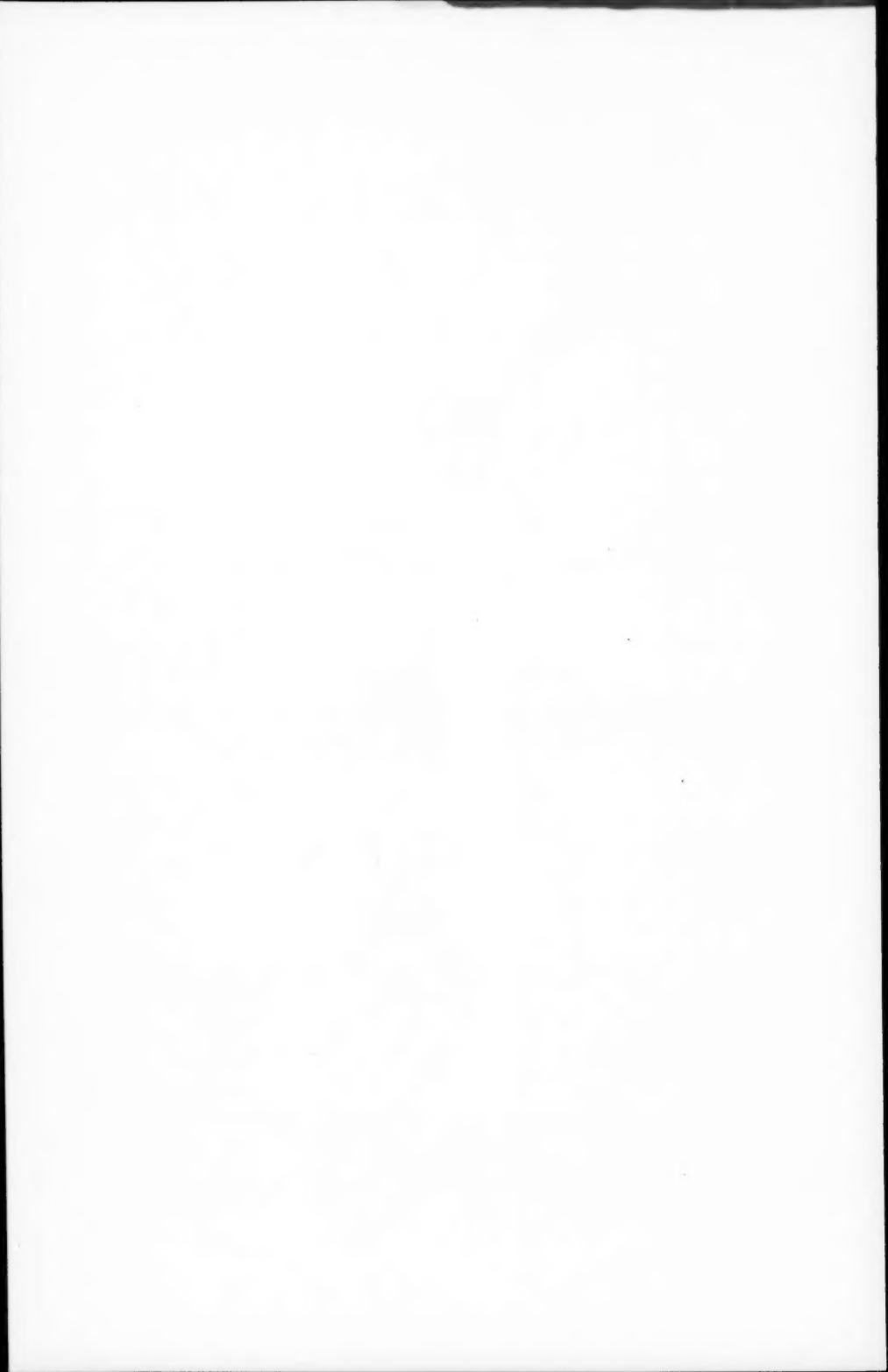
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Editorials

Church History Today

TEN years ago, in 1950, the English *Journal of Ecclesiastical History* was founded. In this short time, it has proved to be a worthy peer of the older journals in our fields, the Belgian *Revue d'histoire Ecclésiastique*, the German *Zeitschrift für Kirchengeschichte*, and the American *Church History*. To go through the eight volumes published so far is a feast for the historian. They are equally distinguished for the quality of their articles and book reviews and by the broad expanse of the field covered: medieval and modern periods, West and East, liturgical and constitutional Church history, and many other branches are represented.

This year, the founder and editor of the *Journal*, the Rev. C. W. Dugmore, was appointed to a new professorship of Ecclesiastical History in the University of London, in due and well-deserved recognition of his services rendered to British research in our field. Following an attractive English custom he has just published his inaugural lecture,¹ which should be prescribed reading for all teachers of Church history, not only in England but in this country as well. The title, *Ecclesiastical History No Soft Option*, needs perhaps some explanation for the non-British reader. A "soft option" would be a "snap course" in this country—an easy way for the fulfillment of examination requirements. Professor Dugmore's thesis is that Church history has ceased to be "easy," if it ever was, and can no longer be considered a handmaid for political, constitutional or social history, as perhaps it was in former generations, but is a scientific discipline in its own right. He proves his point in a brief survey of the history of Church history from its very beginnings in the Book of the Acts and the early achievements of Hegesippus and Eusebius up to our days of specialized source studies and monographs.

The older men among us have witnessed in their own lifetime the great change in the approach to Church history which has taken place in the last half-century; the partisan viewpoints giving way to unbiased interpretation. Perhaps the most interesting part in Dr. Dugmore's lecture is his explanation of why truly scientific presentation of ecclesiastical history was impossible in England in the days of the hot conflict between Tractarianism and Evangelicalism.

¹ C. W. Dugmore, *Ecclesiastical History No Soft Option*. An Inaugural Lecture delivered at King's College, London, on 5 February 1959. London, S.P.C.K., 1959; pp. 26. 3s. 6d. net.

The choice of representative names presented in this lecture is of course restricted by reason of space. All the more does one enjoy seeing some old classical works now catching dust on library shelves, fairly evaluated in their significance for progress in time past. Old Mosheim, Gieseler, and Neander are honorably mentioned, as well as the better known great names of later generations, such as Mandell Creighton and his illustrious successors in his Cambridge chair: Gwatkin, Whitney and Norman Sykes.

It so happens that Creighton has become the subject of another inaugural lecture, delivered only a few weeks before Dr. Dugmore's Owen Chadwick's "Creighton on Luther."² This is a very interesting and fair assessment of success and occasional failure in the work of one of the greatest English Church historians.

Professor Dugmore's far-reaching survey of the whole field and Professor Chadwick's penetrating analysis of a single subject are equally admirable specimens of Church History at its best.

RICHARD G. SALOMON³

*Bexley Hall,
Kenyon College,
Gambier, Ohio.*

Congratulations to the Presbyterians

WE are indebted to Spencer Ervin, Esq., valued contributor to the pages of HISTORICAL MAGAZINE and former secretary of the Church Historical Society, for the following news item in *Pennsylvania History*, Vol. XXVI (July, 1959), p. 260:

The Presbyterian Historical Society has recently announced a comprehensive plan to publish approximately fifty basic books on Presbyterian history in America. The project will take about ten years, and the books will be written by competent historians from source materials. The first five volumes to be released are:

History of Presbyterian Colleges.

Presbyterians and Social Responsibility After 1870.

Presbyterians and Christian Unity Since 1801.

² Owen Chadwick, *Creighton on Luther*. An Inaugural Lecture (delivered in the University of Cambridge on 3 November 1958), Cambridge (University Press), 1959, pp. 38.

³ Dr. Salomon is professor of Church History in Bexley Hall, the Divinity School of Kenyon College, and is also associate editor of HISTORICAL MAGAZINE. —*Editor's note.*

Presbyterians and Evangelism Since 1820.

Providing a Presbyterian Ministry.

We congratulate the Presbyterians upon this project, and we trust that other national Churches will make similar contributions to ecclesiastical historiography.

A project which the American Episcopal Church should speedily undertake is the publication of important sources of our history, thoroughly edited by competent scholars. What we mean is well illustrated by Publication No. 39 of the Church Historical Society:

39. William White's *"The Case of the Episcopal Churches in the United States Considered"* (1782)

Edited by RICHARD G. SALOMON, PH.D.

Brochure . . . pp. 78 . . . The Copy, 50c

[A classic document, indispensable to the proper understanding and teaching of American Church History. This is the most thoroughly edited edition which has ever been published.]

Professor Salomon's competence is readily recognized, but what may not be so well known is that this particular publication was made possible by the generous subsidy of the Bishop of Ohio, the Right Rev. Dr. Nelson M. Burroughs.

The Episcopal Church has the scholars who could edit the other sources in accordance with the high standard set by Dr. Salomon. But, unhappily, the Church Historical Society lacks adequate funds for publishing what, in the nature of the case, cannot be commercially profitable. Are there any other bishops, priests, laymen, parishes, or dioceses who will follow in Bishop Burroughs' train?

WALTER H. STOWE

American Visitors to England! Please Take Note!

THE librarian of the Lambeth Palace Library, London, Mr. Geoffrey Bill, informs us through the good offices of our associate editor, the Rev. Dr. William Wilson Manross, that, beginning May 31st, a special exhibition will be held in that library,

"to mark the 350th anniversary of our foundation. The exhibition will be of recent accessions, and amongst these will be a few of the Fulham Papers which I hope may be of particular interest to any American visiting this country during the year. The exhibition will be open for the rest of the year."

This important library is thus one year older than the King James Version of the Bible; that is, the library was begun in 1610, and the most influential book in the English language was published one year later. Next year, 1961, we shall be celebrating the 350th anniversary of the first appearance of the King James Version—the greatest contribution that the Anglican Church has made to the English-speaking world.

Meanwhile, Dr. Manross will soon begin his important task of cataloguing the original manuscripts bearing upon American colonial history which are in the Lambeth Palace Library.* It is expected that this will take him two years.

WALTER H. STOWE

The Usefulness of "Historical Magazine"

THE Rev. Henry W. Prior is a graduate student at the General Theological Seminary, and in a recent letter to the editor he points up the usefulness of HISTORICAL MAGAZINE in a theological course:

Dear Dr. Stowe,

You will, I know, be interested to learn of a very significant use which is being made of the HISTORICAL MAGAZINE. In my current studies at the General Seminary, Dr. W. Norman Pittenger, in a course titled "Anglicanism," has assigned James Thayer Addison's essay, "Early Anglican Thought" (XXII, Sept. 1953), as required reading. The class is a large one so that it can be hoped that a number of future priests will be introduced to the excellent contribution which the MAGAZINE makes. In addition, it was my pleasure to call Dr. Pittenger's attention to Dr. Addison's later work on the Caroline Divines. Dr. Pittenger was particularly happy to know of the essay titled "Lord Falkland: Liberal Layman in the Age of the Stuarts" (XIX, 1950, pp. 179-201), because he knows of no other modern work on this man and his group who are so important to an understanding of the comprehensiveness of the Anglican tradition.

I trust that these discoveries will be a joy to you and the HISTORICAL MAGAZINE, and useful to many of your readers.

Faithfully yours,

(The Rev.) HENRY W. PRIOR.

* See the editorial on this project in the December, 1959, issue, p. 301.

The Church Historical Society

IS THIS YEAR—1960—CELEBRATING ITS
FIRST HALF-CENTURY OF SERVICE TO THE
EPISCOPAL CHURCH. IT WAS FOUNDED
ENTIRELY BY LAYMEN ON MAY 17, 1910,
BUT HAS NOW WON THE APPRECIATIVE
SUPPORT OF BISHOPS AND PRIESTS AS WELL.

It is now an official agency of General Convention and renders a Churchwide service. . . . Gladly answers scores of inquiries each year for biographical and historical data. . . . These inquiries come from all over America and from abroad. . . . Its fine library on American Church history and biography is steadily growing and is increasingly used by students and scholars. . . . Its publications in American Church history and biography have won high praise. . . .

Of the 50 publications which have thus far appeared—priced from five cents to \$10—43 have been published in the last quarter century. . . .

The Society's Library is now housed in the beautiful, new fireproof and air-conditioned building at



*606 Rathervue Place
Austin 5, Texas*

The Coolest Men

"WHEN in any society the intellectuals and others are being demoralized by the collapse of old bulwarks, the coolest men are those with the historical outlook."

From *Dean Church: The Anglican Response to Newman*. By B. A. Smith (London, Oxford University Press, 1958).

The Christian Knowledge Society and the Revival of the Episcopal Church in New Jersey

By Walter H. Stowe



ON October 12, 1810—twenty-five years after the diocese of New Jersey was organized,¹ and five years before the consecration of its first bishop²—"The Episcopal Society of New Jersey for the Promotion of Christian Knowledge and Piety" was established.³ There was "the sound of a going [marching] in the tops of the mulberry trees."⁴ The Episcopal Church in New Jersey, as elsewhere on the Atlantic seaboard, was coming out of its long—too long—convalescence, and was beginning to march. It was only one swallow, but it was nevertheless a harbinger of the spring of revival and of the summer harvest to follow.

Two generations later, an able committee, reporting to the diocesan convention of 1879, stated:

"This Society is one of the oldest Institutions of the Diocese, and one to which the Diocese was more indebted in its early history for efficient aid in establishing and building up the Church than to any single organization."⁵

New Jersey had only one society to do the work for which four had already been organized in New York: the "Protestant Episcopal Society for the Promotion of Religion and Learning," 1802; the "Protestant Episcopal Theological Education Society," 1806; the "New York Bible and Common Prayer Book Society," 1809; and the "Protestant Episcopal Tract Society," 1810. Some, if not all of these latter, had the generous backing of Trinity Church, New York, whereas the New Jersey Society

¹ The diocese of New Jersey was organized on July 6, 1785.

² Dr. John Croes was consecrated first bishop of New Jersey, and sixteenth in the American succession, on November 19, 1815.

³ It was then more commonly known and referred to in the diocesan journals as "The Episcopal Society of New Jersey." It is now listed in the diocesan journals as the "Christian Knowledge Society." In this essay it will be sometimes referred to as "the Society," or the C.K.S.

⁴ II Sam. 5:23; I Chron. 14:15.

⁵ *Journal, Diocese of New Jersey, 1879*, p. 47. The committee consisted of the Rev. Drs. Joseph F. Garrison, George M. Hills, and the Rev. E. K. Smith. Hills was the author of *History of the Church in Burlington, New Jersey* (Trenton; 1st ed., 1876; 2nd ed., 1885) pp. 831—a very important source for diocesan history.

had no heavily endowed parish to help it. It depended for its leadership and major support upon churchmen in the northern part of the diocese, which then, and until 1874, included the whole state.

After 1822, as we shall see later, the New Jersey Society took on the objective of the "Protestant Episcopal Society for the Advancement of Christianity in South Carolina," which was also founded in 1810, and which supported diocesan missions in South Carolina.⁶ A society of the same name and for the same purpose was organized in 1812 in the diocese of Pennsylvania.⁷

In short, the C.K.S. was New Jersey's agency in educating churchmen to "lift up your eyes, and look on the fields; for they are white already to harvest."⁸ It was an effective instrument in training New Jersey churchmen as to their extra-parochial responsibilities, especially diocesan missions. Its importance, therefore, was out of all proportion to the number of members enrolled, the amount of money collected, or the number of Bibles, Prayer Books, and tracts distributed. This fact must ever be kept in mind when considering what, to us, are the small sums of money raised and the few books purchased.

Another distinction which this Society has is that of being the first agency of the diocese to mobilize the churchwomen in extra-parochial service, which had immediate beneficial effects and still greater ones in the future. This was brought to pass by organizing, beginning in 1816, local parochial units of women as auxiliaries to the diocesan Society.

Before recounting the activities of the Christian Knowledge Society, we shall consider the state of the Church in New Jersey which it was founded to serve; and to understand the state of the Church we shall need to know more about such basic factors as New Jersey's growth in population and the character of its economy. No more than secular historians should ecclesiastical historians neglect such fundamental matters, for the Church's welfare and growth are vitally affected by them.

The Growth of Population in New Jersey

As of 1950, the State of New Jersey, with an area of less than 8,000 square miles,⁹ had a population nearing five million (4,835,329). With

⁶ See Albert Sidney Thomas, "The Protestant Episcopal Society for the Advancement of Christianity in South Carolina," in *HISTORICAL MAGAZINE*, XXI (1952), 447-460.

⁷ See Donald Russell Gardner, "The Society for the Advancement of Christianity in Pennsylvania," in *HISTORICAL MAGAZINE*, XXIII (1954), 321-352.

⁸ St. John 4:35.

⁹ In 1950, New Jersey, with 7,836 square miles, ranked 45th among the 48 states of the U.S.A. Only Connecticut, Delaware and Rhode Island are smaller in area—in that order.

less than one-sixth (15.8%) of New York's area, it had almost one-third (32.6%) of New York's population; with slightly more than one-sixth (17.2%) of Pennsylvania's area, it had pretty close to one-half (46.5%) of Pennsylvania's population.¹⁰

New Jersey is now heavily industrialized and urban. By 1930, New Jersey's population was 82.6 per cent urban and only 17.4 per cent rural—a complete reversal of the situation only eighty years before.

It is therefore difficult to realize that this was not always the case. From colonial times, those with a penchant for theology have dubbed New Jersey the "intermediate state," without going on to specify whether New York or Pennsylvania is "heaven!" It has always been overshadowed by its neighbors on the east and west, but more so in the fifty years, 1790-1840, than in the century following 1840.

"Between 1790 and 1830, the population of the United States increased from four million (3,929,881) to thirteen million (12,866,020). Of this net increase of nine million in 40 years, the 400,000 immigrants represented less than five (4.4) per cent. Thus, in this period, the native white population increased 237 per cent—a doubling every 22 or 23 years—a rate of genetic increase almost unprecedented in the history of civilized man."¹¹

In this astounding growth between 1790 and 1830, New Jersey did not share at anything like the rate which New York and Pennsylvania enjoyed, or even at the rate of the United States as a whole.

However dull statistics may be, they are here essential to demonstrate this fact.¹²

POPULATION OF NEW YORK, NEW JERSEY, AND PENNSYLVANIA
BY DECADES, 1790-1840

State	1790	1800	1810	1820	1830	1840
NEW YORK	340,120	589,051	959,049	1,372,812	1,918,608	2,428,921
NEW JERSEY	184,139	211,149	245,562	277,575	320,823	373,306
PENNSYLVANIA	434,373	602,365	810,091	1,049,458	1,348,233	1,724,033

Compare New Jersey's growth with that of New York during this half-century: in 1790, New York was less than twice as populous as New Jersey; in 1800, over two and one-half times as large; in 1810, almost four times as large; in 1820, almost five times as large; in 1830,

¹⁰ New York's area is 49,576 square miles; its population, 1950, was 14,830,192. Pennsylvania's area is 45,333 square miles; its population, 1950, was 10,498,012.

¹¹ See Walter H. Stowe, "Immigration and Growth of the Episcopal Church," in *HISTORICAL MAGAZINE*, XI (1942), pp. 330-361. The above quotation is on pages 333-334.

¹² All of the statistics which follow are from the U. S. Bureau of the Census, *Sixteenth Census of the United States, 1940*, "Population, 1st Series, Number of Inhabitants, U. S. Summary" (Washington, 1941), Tables 3, 4, and 8.

almost six times as large; in 1840, almost seven times as large. Today, as of 1950, New York's population is only three times as large as that of New Jersey.

This is strikingly born out by the decennial rates of increase in the population:

DECENNIAL RATES OF INCREASE IN POPULATION
1790-1940

State	1790 to 1800	1800 to 1810	1810 to 1820	1820 to 1830	1830 to 1840	1840 to 1850	1850 to 1860	1860 to 1870
	1800	1810	1820	1830	1840	1850	1860	1870
NEW YORK	73.2%	62.8%	43.1%	39.8%	26.6%	27.5%	25.3%	12.9%
NEW JERSEY	14.7	16.3	13.0	15.6	16.4	31.1	37.3	34.8
PENNSYLVANIA ..	38.7	34.5	29.5	28.5	27.9	34.1	25.7	21.2
UNITED STATES (as a whole)	35.1	36.4	33.1	33.5	32.7	35.9	35.6	22.6

State	1870 to 1880	1880 to 1890	1890 to 1900	1900 to 1910	1910 to 1920	1920 to 1930	1930 to 1940	1940 to 1950
	1880	1890	1900	1910	1920	1930	1940	1950
NEW YORK	16.0%	18.1%	21.1%	25.4%	14.0%	21.2%	7.1%	10.0%
NEW JERSEY	24.8	27.7	30.4	34.7	24.4	28.1	2.9	16.2
PENNSYLVANIA ..	21.6	22.8	19.9	21.6	13.8	10.5	2.8	6.0
UNITED STATES (as a whole)	30.1	25.5	20.7	21.0	14.9	16.1	7.2	14.5

Another factor which has to be taken into account is the proportion of the population which was urban and that which was rural. From 1790 to 1830, the population of the United States was overwhelmingly rural¹³—94.9 per cent in 1790; 91.2 per cent in 1830; and as much as 89.2 per cent as late as 1840.

To absorb this astounding increase in population during this period when the economy of the United States was more than 90 per cent rural, unoccupied lands were necessary to provide farms for the rising generation. In most of the original thirteen states, the land had long been occupied, New York and Pennsylvania being notable exceptions. Into upstate New York, therefore, New England's overplus of population poured by the thousands; to a lesser extent, the same was true of Pennsylvania. But New Jersey, with less than 8,000 square miles, had almost no unoccupied lands; its young people, therefore, to whom the Episcopal Church had to look for its growth, had to move elsewhere to find farms—and, apparently, most of them did just that.

The above tables show clearly how modest was New Jersey's decen-

¹³ The U. S. Bureau of the Census defines as "rural" not only that part of the population living on farms, but those living in villages or towns having less than 2,500 inhabitants each.

nial rate of increase in population between 1790 and 1840. It was, on the average, less than one-half that of Pennsylvania and of the United States as a whole; and only one-fifth that of New York between 1790 and 1800, improving to better than one-half of the latter's decennial rate of increase between 1830 and 1840, but only because New York's rate of increase was declining.

But between 1840 and 1850, the New Jersey trend made a spectacular increase, surpassing New York's decennial rate. After 1850, it outstripped both New York and Pennsylvania, and even the United States as a whole; and it continued this remarkable increase until 1930, when it slipped behind New York and the United States, but continued slightly ahead of Pennsylvania. Between 1940 and 1950, it again outstripped both its neighbors.

The reason for the difference in New Jersey's rate of increase in population after 1840 was that it was being rapidly industrialized. This is born out by the division of its population into urban and rural.

Until 1800, New Jersey was 100 per cent rural; it had no city or place of 2,500 inhabitants. In 1810, it was 97.6 per cent rural, and its urban dwellers numbered but 5,979. In 1820, it was still 97.3 per cent rural, with only 7,457 urban dwellers.

In 1830, a change is perceptible: it was 94.3 per cent rural, and 5.7 per cent urban, the latter numbering 18,333. In 1840, 89.4 per cent rural, and 10.6 per cent urban, this latter totalling 39,548 people. By 1850, the urban trend was well under way—17.6 per cent urban, with 86,195 people living in cities and towns of 2,500 inhabitants or more each. Eighty years later, in 1930, as we have said, the composition of the population was exactly reversed—82.6 per cent was urban, and only 17.4 per cent was rural. During the succeeding decade, 1930-1940, the rural population gained slightly: 18.4 per cent, as compared with 81.6 per cent urban. By 1950, under the Census Bureau's new urban definition, New Jersey is 13.4 per cent rural, and 86.6 per cent urban.

The changes in population in New York State have closely paralleled those in New Jersey. By 1840, New York was 19.4 per cent urban, having 471,266 inhabitants in cities and towns of 2,500 or more inhabitants each. As of 1940, New York was 82.8 per cent urban, and only 17.2 per cent rural—almost a complete reversal.

In Pennsylvania, by 1840, the population was 17.9 per cent urban, totalling 307,977 inhabitants in cities and towns; but a century later, 1940, it had retained a considerably larger proportion of rural population than either New York or New Jersey—33.5 per cent rural, only 66.5 per

cent urban; in short, the rural proportion of its population was almost twice that of either New York or New Jersey.

These facts are important because, first and unfortunately, the American Episcopal Church has made its greatest gains in urban and not in rural areas. Where a state or region has been predominantly rural, its growth has been slow; and New Jersey was, as we have seen, heavily rural until 1840.

Second, in assessing the painful weakness of the diocese of New Jersey during its first half century, 1785-1835, we must take into account the factors over which the clergy and laity had no effective control, and not blame them for adverse forces not properly laid to their charge. As late as 1823, it reported to General Convention only 740 communicants; in 1835, only 908. But the foundations had been laid for a more rapid growth. In 1823, the diocese had only thirteen clergymen: the bishop, nine presbyters, and three deacons; 28 congregations, with 25 church buildings, but only 18 congregations had "the enjoyment of regular service."

Twelve years later, in 1835, the diocese had 32 clergymen: the bishop, 23 presbyters, and 8 deacons—an increase of 14, or 75 per cent, in the three years since 1832; 35 organized parishes, with 33 church buildings, and only one of the 35 lacked "constant ministerial services." There were also several missionary stations.

The State of The Episcopal Church in New Jersey in 1810

This is a painful subject, as any study in weakness is liable to be. The story of a speedy and brilliant success is always more pleasant. It is much more agreeable to contemplate the present (1960) strength of the Episcopal Church in New Jersey, with its two dioceses (New Jersey and Newark), whose combined resources include three bishops, 401 other clergy, 296 parishes and missions, over 107,000 communicants, over 180,000 Church members (baptized persons), and total annual receipts of over eight million dollars.

In fact, the Episcopal Church in New Jersey had in 1950 ten thousand more communicants than the entire American Episcopal Church had in 1850—a century before—when the latter had only 89,359 communicants.

But then one remembers that St. Paul had something to say about weakness. When one takes down his concordance and looks for the references to "weak" and "weakness," it is astonishing how much he had to say about it, especially to the power-loving Corinthians. He even quotes

the Lord as having said to him personally, "My strength is made perfect in weakness" (II Corinthians, 12:9). And the writer of the Epistle to the Hebrews ends his catalogue of Old Testament worthies with the statement that they "out of weakness were made strong" (11:34). Perhaps Jersey Churchmen, and others, need to be reminded of these things.

Nor is this the only reason why we should study this era of weakness. Those who disparage confirmation and grumble about the cost of the episcopate will find little comfort for their attitude, unless perchance, which God forbid, they wish the Church to limp along in an ineffective fashion, manifest a low standard of sacramental life, and come near the brink of extinction. For this period demonstrates beyond question that an energetic episcopate and the regular administration of confirmation are essential not only to the Church's proper growth, but to a spiritually healthy sacramental life. Whether we like it or not, the episcopate, confirmation, the Holy Communion, and both spiritual and numerical growth, are all tied together in one net of the Church's life. When one knot in that net is missing, the fish either do not get into the net or they slip through it without that measure of grace which is necessary for eternal life, and the Church itself suffers grievously.

In 1810, the congregations composing the Diocese of New Jersey numbered 26. Of this number, 11 were vacant, that is, without any minister, whether deacon or priest.¹⁴ Of the 26 congregations, only five enjoyed the full-time services of a minister: Trinity Church, Newark; St. John's Church, Elizabeth; St. Peter's Church, Perth Amboy; St. Michael's Church, Trenton; and St. Mary's Church, Burlington. John Croes was rector of both Christ Church, New Brunswick, and St. Peter's Church, Spotswood. His son, John Croes, Jr., still a deacon, served Shrewsbury, Middletown, and Freehold. Daniel Higbee, another deacon, was serving St. Andrew's, Mount Holly, and St. Mary's, Cole's Town. All five places served by the two deacons had been vacant "a long time"; Simon Wilmer, rector of Trinity Church, Swedesborough, was also minister of St. Peter's Church, Berkeley.

St. Matthew's Church, Jersey City, was a new congregation, constituted in December 1808, and admitted into the convention in 1809. It was served part-time by the Rev. Edmund D. Barry, of New York, who was principal of the Episcopal Academy of that city.

¹⁴ The vacant congregations were: St. James' Church, Knowlton; Christ Church, Newton; St. Thomas' Church, Kirkwood; St. Andrew's Church, Amwell; St. James' Church, Piscataway; Trinity Church, Woodbridge; St. George's Church, Pennsneck; St. John's Church, Salem; St. John's Church, Timber Creek; St. Thomas' Church, Glassborough; and Christ Church, Allentown.—*New Jersey Diocesan Journal*, 1810.

Of the ten clergymen, seven were priests and three were deacons. Twelve of the 26 congregations made no reports of the number of families, or Church members, or ministerial acts such as baptisms, marriages, and funerals. The 14 congregations reporting showed a total of only 590 families in the diocese, and only 609 communicants, or an average of about one per family. Of these 609 communicants, 251 were listed from Swedesborough, about which more will be said later. In 1810, baptisms totalled 184 for the diocese, but of this number Wilmer had baptized 98 in Swedesborough. (The year before, in 1809, he had baptized 145.) The total number of marriages was 41, at 14 of which Wilmer had officiated. A total of 42 burials was reported, but Wilmer's congregation must have been unusually healthy, as he reported none.

Between pages 16 and 17 of the original *Journal*, 1810, is to be found "A Comparative View of the State of the Congregations, Composing the Protestant Episcopal Church in the Diocese (*sic*) of New-Jersey, for Three Years, Ending May 30, 1810." The footnotes to this "Comparative View" give graphic pictures, both good and bad, in a sentence or two for each, of the state of the various congregations:

The church building of Trinity Parish, Newark, "has been lately rebuilt upon an enlarged and elegant plan."

That of St. John's, Elizabeth, "has also been enlarged, and completely repaired."

St. Peter's, Spotswood, listed 60 families, but the footnote explained that they were "contributors, some of which are without families, and a considerable part of which are not Episcopalians."

St. James' Church, Knowlton, "though vacant, keeps up divine service regularly by its wardens," as lay readers.

Christ Church, Newton, "possesses valuable property; but, from untoward circumstances, has been vacant many years."

The building belonging to St. Andrew's, Amwell, "is in a ruinous condition; but the property, originally belonging to the church, is valuable."

The congregation of Trinity Church, Woodbridge, "is reduced to a low ebb, and the church is in a ruinous state."

"The church in Pennsneck has been lately rebuilt, and the congregation has funds. It was admitted into Convention in 1809."

St. Thomas' Church, Glassborough, "was admitted into Convention in 1809."

"The building belonging to the small remains of" Christ Church, Allen Town, "was lately taken down, in consequence of its ruinous state."

To us, this weakness is so pathetic that we wonder how the Episcopal Church had ever survived up to 1810. As a matter of fact, there were plenty of prophets in the land who thought that it never would, and they had some grounds for their belief.

In the first place, "the two decades from the close of the War of Independence include the period of the lowest ebb-tide of vitality in the history of American Christianity."¹⁵

In the second place, "perhaps no one of the Christian organizations of America came out of the war in a more forlorn conditions than the Episcopalians."¹⁶

It is not within the province of this essay to explain why this was so; any standard history of the Episcopal Church will make it clear. The point for us is that the Church in New Jersey was far weaker in 1800 than it was in 1810. By the latter year, the revival was strong enough to bring forth the Christian Knowledge Society. A receptiveness to religious influences was abroad in the land, and a responsiveness to religious efforts was manifesting itself. In New Jersey, we can pinpoint the evidence for this responsiveness by the "Comparative View," which we have outlined. And the year when this evidence was beginning to be clearly visible was 1809.

The two strongest parishes—Trinity, Newark, and St. John's, Elizabeth—were improving their properties: "Where your treasure is, there will your heart be also." A new congregation—St. Matthew's, Jersey City—had been organized and, together with two old and formerly moribund congregations—Glassborough and Pennsneck, had been admitted into union with the diocesan convention, in 1809. Three young deacons began to revive their respective congregations: Daniel Higbee in Mount Holly and Cole's Town, in 1808; James Chapman, at St. Peter's, Perth Amboy, in 1809; John Croes, Jr., in Monmouth County (three congregations), also in 1809. And then, in July, 1808, the Rev. Simon Wilmer began his ministry in Trinity Church, Swedesborough.

The First Administration of Confirmation in New Jersey—1809

Trinity Parish, Swedesborough, was a Swedish Church, founded in 1703. In 1765, it was incorporated by royal charter as "Trinity Swedish Evangelical Lutheran Church." The charter allows the vestry to call either a Swedish Lutheran clergyman, recommended by one of the

¹⁵ Leonard W. Bacon, *A History of American Christianity* (New York, 1897), p. 219. This is Vol. XIII in "The American Church History Series."

¹⁶ *Ibid.*, p. 210.

Swedish Consistories, or a clergyman approved by the Society for the Propagation of the Gospel in Foreign Parts (the S.P.G.). The last Swedish clergyman was the Rev. Nicholas Collin, who served from 1778 until 1786. Under his leadership, the present beautiful colonial church building was erected.

The Church in Sweden had sent no clergymen to America for several years. When Collin decided to leave Swedesborough, he recommended union with the Episcopal Church. From 1788 on, the parish has been served by a succession of clergy of the Diocese of New Jersey. Lay delegates from Swedesborough first appeared in the diocesan convention of 1793, and ever since that parish has been considered to be in union with it.

The Rev. Simon Wilmer¹⁷ was a member of a distinguished clerical family, akin to the Tuckers and the Kinsolvings. His father was a priest in Maryland, and Simon, Jr., was one of three brothers to enter the ministry of the Episcopal Church, the most famous being William Holland Wilmer (1782-1827),¹⁸ whose service in reviving the Church in Virginia was exceptional. Simon, Jr., was the uncle of Richard Hooker Wilmer (1816-1900),¹⁹ second Bishop of Alabama, and the only bishop consecrated by the Confederate episcopate during the Civil War; and Simon was the father of Joseph Père Bell Wilmer (1812-1878),²⁰ second Bishop of Louisiana.

When Simon Wilmer arrived in Swedesborough in July, 1808, he was in his twenty-ninth year. He reported that he found the parish with 110 communicants. Between then and the convening of the diocesan convention on May 30, 1809, he baptized 79 adults and 92 children, making a total of 171 baptisms in about ten months.

But what caused a sensation throughout the Episcopal Church in New Jersey (and perhaps also in Philadelphia) was the first administra-

¹⁷ SIMON WILMER, Jr. (Dec. 25, 1779-May 20, 1840) was the son of Simon and Ann (Ringgold) Wilmer, of Kent County, Maryland. Ordained deacon, July 4, 1802, by Bishop Thomas J. Claggett. Rector, South Sassafras, Kent County, 1802-1806. Rector, St. Paul's, Kent County, Md., 1806-1808. Rector, Trinity Church, Swedesborough, New Jersey, 1808-1820. After serving Hungar's Parish, Northampton County, Virginia, 1820-1823, he returned to the rectorship of Trinity, Swedesborough, and served from 1824 to 1830. Rector, Queen Ann's Parish, Prince George's County, Maryland, 1830-1831. Spring Hill Parish, Somerset and Worcester Counties, Maryland, 1831-1832. St. David's Church, Radnor, Pennsylvania, 1832-1836. St. Matthew's Church, Francisville, Philadelphia, Pa., 1835-1836. Christ Church, Prince George's County, Maryland, 1836-1840, where he died.

¹⁸ For W. H. WILMER, see G. MacLaren Brydon, *Dictionary of American Biography*, XX, 315-317.

¹⁹ See G. MacLaren Brydon, *Dictionary of American Biography*, XX, 315.

²⁰ See Ella Lonn, *ibid.*, XX, 314-315.

tion of confirmation in the entire state. On Trinity Sunday, May 28, 1809, two days before the diocesan convention convened, Bishop William White of Pennsylvania confirmed 251 persons in Trinity Church, Swedesborough.

We do not know how much, if any, instruction was given to the confirmands by Wilmer, but it is probable that the Swedish Lutheran background of the parish, in which confirmation, administered by the pastor, is a normal step in the Christian life, helped make Wilmer's powers of persuasion more effective than they might have been with those to whom confirmation was hitherto unknown. Wilmer reported to the diocesan convention that the number of communicants in his parish, as of May 30, 1809, was 200. The next year, 1810, he reported their number as 251. For many years, Trinity Church, Swedesborough, was the largest parish in the diocese.

There were repercussions of this Swedesborough confirmation outside of New Jersey. Bishop White did not start reporting his episcopal acts to his diocesan convention until this very year of 1809. He reported that in 1809 he had confirmed only 41 in Philadelphia, but 251 in Swedesborough, New Jersey. In 1810, he reported 125 confirmations in Philadelphia, 13 in Oxford, Pennsylvania, and an unspecified number (indicated by a dash in the *Journal*) in Lancaster.

Bishop White wrote most of the Pastoral Addresses of the House of Bishops up to the time of his death in 1836; and we know that he wrote that of 1811 during the General Convention in New Haven. One of the sections of this Pastoral Address stresses "the preparing and the presenting of young persons and others, for the holy rite of Confirmation":

"It is matter of grief to us, although we trust it is sufficiently accounted for by the extent of our dioceses, and by our known engagements, that this apostolic ordinance cannot be carried, under present circumstances, to all the churches under our respective superintendence. In regard to those within our reach, it has not been unobserved by us, how zealous and how successful some of the clergy have been, in aiding our efforts in this branch of the Episcopacy; and even in soliciting our visits to their respective churches, with a view to it."

It is not unreasonable to suppose that here he had Wilmer's example in mind! He then proceeds to some face-saving of the clergy, but in such a way that it must have made some clerical consciences uneasy:

"And if the same cannot be affirmed of all our reverend brethren, we are aware that, in some instances, it may have been less owing to indifference and neglect, than to the difficulty of introducing a prac-

tice, which, until within these few years, was unknown in this country; however in itself co-eval with out holy religion."²¹

Wilmer's example in Swedesborough, the Pastoral Address of 1811, and the consecration of John Henry Hobart on May 29, 1811, as Assistant Bishop of New York (with *de facto* jurisdiction), bestirred some of the younger New Jersey clergy into action. In July, 1812, Hobart, by special invitation, confirmed 74 in St. John's Church, Elizabeth, the Rev. John C. Rudd, rector. On Sunday, October 18th, of the same year, he confirmed 50 persons in St. Peter's Church, Perth Amboy, the Rev. James Chapman, rector. The next year, on September 16, 1813, Hobart confirmed 42 persons in Trinity Church, Newark, the Rev. Lewis P. Bayard, rector. In the southern part of the diocese, in November, 1813, Bishop White confirmed 36 persons in St. Mary's Church, Burlington, the Rev. Dr. Charles H. Wharton, rector.

This was a total of 453 confirmands in a span of five years—an average of 90 per year. But the diocese was to wait for additional confirmations until it had its own bishop after 1815.

The Organization of the Christian Knowledge Society

Curiously enough, although the original Minute Book of the Society has survived,²² with a printed copy of the constitution pasted on the first inside page, no minutes of the first organizational meeting which adopted the constitution on October 12, 1810, have been found. However, eight years later—on August 20, 1818—the Society at its annual meeting adopted a Special Report of the Board of Directors, which had been prepared by the secretary and which the Society ordered sent to the editor of the *Christian Journal* for publication in its columns.²³ "A primary object in view," says this report, "was to supply the poor Episcopalians of N. Jersey with the Book of Common Prayer, and religious tracts." This ought to dispose of the common canard that there never were any "poor Episcopalians" in America! However, in order to be able better to meet changing conditions, "they chose to embrace a number of objects." Also "they selected a name expressive of these views, and called themselves a 'society for promoting Christian knowledge.'"

"In this they followed a most Illustrious example. The oldest and one of the most powerful, active and efficient societies on the records

²¹ For a transcript of this entire section of the Pastoral Address of 1811, see Walter H. Stowe, *The Historiographer*, 1952, (Church Historical Society, Austin, Texas), pp. 11-13.

²² It is in the archives of the Diocese of New Jersey, 808 West State Street, Trenton 8, N. J.

²³ See below, Appendix II.

of Protestantism, is that in England 'for promoting Christian knowledge' (the S.P.C.K.).²⁴ Tho' we must ever remain at an immense distance from that institution, still it will be honourable and delightful to follow, tho' very far behind, in the race of Christian charity and zeal, such a powerful leader. The Benefactions to the society beyond the Atlantic have in some instances exceeded those of which any similar associations can boast. Not to enumerate where so many splendid acts of bounty have been witnessed, it will not be improper to notice the donation of a single nobleman amounting to more than 7000 £ Ster.

"That society has long led the way in carrying the light of y^e Gospel to the poor of almost every clime, & the superstitions and horrors of Braminical faith have been checked by her pious exertions."

The Original Constitution and Bylaws

The purposes of the Society as set forth in Article I of the original constitution, as adopted October 12, 1810, were two:

(1) To provide "a fund for purchasing, and gratuitously disseminating among the poor, the Holy Scriptures, the Book of Common Prayer, and, if deemed expedient, religious tracts."

(2) "Also, should the funds of the Society admit of it, for aiding young men of piety and talents, who may need assistance, in the necessary preparation for the Gospel Ministry."

In June and August, 1822, Article I was amended by adding a third purpose:

"And if in any year the interest of the permanent fund may not be wanted for either of the above purposes, the Board of directors hereafter named may at their discretion appropriate it in aid of the missionary fund."

Article II stipulated that a person became a member of the Society by contributing in one of two ways: a payment of ten dollars made the subscriber a member for life; a payment of one or more dollars at the time of subscribing, and annually thereafter, "shall make such a contributor also a member."

Article III provided for two funds: The current fund and a permanent fund. One-half of all monies received was placed in a permanent fund: "the interest of which, with the other half, shall be appropriated to the objects of the institution." The provision of a permanent fund insured the continuance of the Society, and it could never go bankrupt unless someone should abscond with the money, which, fortunately, never happened.

²⁴ The S.P.C.K. was founded in England in 1699. See Samuel C. McCulloch, "The Foundation and Early Work of the Society for Promoting Christian Knowledge," in *HISTORICAL MAGAZINE*, XVII (1949), pp. 3-22.

Article IV specified that the annual meeting of the Society should be held on the second day of the meeting of the annual diocesan convention, and in the same place. The business of the Society was conducted by a board of directors, "consisting of those clergymen, who may become members, and an equal number of laymen, to be annually elected by the members of the Society." Five directors constituted a quorum, and the directors elected from their number a president, vice-president, treasurer, and secretary. They also made the bylaws for the government of the Society, but they had to lay before the members, at each annual meeting, the minutes of their proceedings.

Article V prevented any alteration in the constitution unless voted by two-thirds of the board of directors, and "confirmed by two-thirds of the members of the Society, who shall be present at the succeeding annual meeting."

The first set of bylaws was adopted at the first meeting of the board of directors on May 2, 1811. They had been prepared by the Rev. John Croes, of New Brunswick, who had been treasurer of the diocese since 1795. Bylaw No. 3 reflects his experience;

"The Treasurer shall, if required, give satisfactory security for the faithful discharge of the duties of his office. He shall put out at interest, on good security, one half of the money which he receives from the collectors, or from the subscribers themselves, whenever it shall amount to thirty Dollars, and collect the interest punctually. He shall pay no monies but by order of the board, and on a draught signed by the president, for the time being; and he shall annually render to the board a detailed account of his transactions, accompanied with the necessary vouchers."

Bylaw No. 5 was very astutely drawn in view of the fact that the Society was appealing to churchmen who were ill-trained in extra-parochial giving:

"The books purchased shall be divided among the several congregations, who subscribe, in proportion to the amount of their subscriptions and shall be distributed at the discretion of the minister and subscribers in said congregations. But whenever such congregations shall be supplied, the Board may distribute them among other poor congregations, who may need them."

Early Years of the Society

The minutes of the Society begin with the meeting in Burlington on May 2, 1811. The moving spirits in the organization of the Society, and its officers for several years were:

PRESIDENT: The Rev. John Croes, D.D.,²⁵ rector of Christ Church, New Brunswick, and the future first Bishop of New Jersey.

SECRETARY: The Rev. John C. Rudd,²⁶ rector of St. John's Church, Elizabethtown (now Elizabeth), and destined to be one of the Church's distinguished journalists in his generation.

TREASURER: The Rev. James Chapman,²⁷ rector of St. Peter's Church, Perth Amboy.

All clergymen who became members of the Society were *ex officio* members of the board of directors. The laymen elected as directors at this meeting were five in number: Joshua M. Wallace, of St. Mary's Church, Burlington; Andrew Bell, of St. Peter's Church, Perth Amboy; Peter Kean, of St. John's, Elizabeth Town; Joseph Marsh, of St. Peter's, Perth Amboy, who was elected vice-president of the Society in 1813; and William Lloyd, of St. Peter's Church, Freehold.

Other laymen who were elected as directors in succeeding years were: William Croes, son of Dr. Croes, of New Brunswick; John Dennis, also of New Brunswick; William Coxe, Jr., of Burlington; Lewis P. Bayard,²⁸ of Princeton, later ordained and rector of Trinity Church, Newark; Edward Carpenter, of Glassboro; Isaac Lawrence, of New Brunswick; William Chetwood, of Elizabethtown; and Isaac H. Williamson, also of Elizabethtown.

As we have stated above, at the meeting of the board of directors on this date—May 2, 1811—the first set of bylaws, prepared by Dr. Croes, was adopted.

The treasurer reported that the sum of \$130.00 "had been subscribed and in part collected." One-half was allocated to the Permanent Fund; one-half was ordered spent for Prayer Books and tracts. Croes and Rudd were the committee to make the purchases.

The next year, on September 17, 1812, the committee reported that they had received \$20.00 from books sold, in addition to the \$65.00 from the Society's treasurer. They had, therefore, purchased and distributed—

150 Prayer Books	\$75.00	
230 religious tracts	10.00	\$85.00

The value of the Prayer Book as a missionary instrument had long been recognized, especially in a day when books were very scarce, and

²⁵ For biographical sketch, *see below*, Appendix III.

²⁶ For biographical sketch, *see below*, Appendix III.

²⁷ For biographical sketch, *see below*, Appendix III.

²⁸ LEWIS P. BAYARD (died Sept. 2, 1840) was ordained deacon, August 2, 1812, by Bishop Hobart of New York, and priest, July 26, 1815, by the same bishop. He was rector of Trinity Church, Newark, N. J., 1813-1820. He died on the island of Malta.

when the possession of only one book in a household would usually mean that it would be thoroughly read and greatly prized. One of the most notable cases was that of Philander Chase (1775-1852), first Bishop of Ohio, first Bishop of Illinois, and founder of Kenyon College. He became acquainted with the Book of Common Prayer while a sophomore at Dartmouth College, 1793-94. The study of it by himself, his parents, and many of his relatives—all of whom were Congregationalists—induced them

“to conform to the Protestant Episcopal Church, and instead of repairing the meeting-house, where both his grandfather and father had officiated as Congregational deacons, inclined them to pull it down and erect on its spot an Episcopal Church. This was effected with great harmony; not a voice was raised against the measure throughout the neighborhood.”²⁹

The first two tracts bought by the C.K.S. of New Jersey were William Jones' *Essay on the Church* (170 copies for \$5.00) and *Directions for a Devout and Decent Behaviour in the Public Worship of God* (60 copies for \$5.00).

What is not so well known is that Jones' *Essay*³⁰ had a remarkable influence on Chase which he gladly and freely acknowledged:

“It told us what the world is, and what the Church of God is—how to find the latter, and how to know the wicked nature of the other.”

“He accepted its teachings,” says George F. Smythe, “and never departed from them.”³¹ Thirty years later, Chase said:

“Under God it is to Jones I owe those sentiments of the primitive Church which have by a peculiar blessing led to whatever little usefulness has been visible in my life.”³²

²⁹ Chase, *Reminiscences*, I, 16ff.

³⁰ The Rev. WILLIAM JONES (1726-1800), of Nayland, England. His defense of the Catholic Doctrine of the Trinity brought him to the notice of Archbishop Secker, by whom he was preferred to various livings in Kent, and finally in 1777 he became perpetual curate of Nayland in Suffolk, which gave him a distinguishing title. But he was never entirely free from poverty, and had to take pupils to eke out his living until two years before his death.

“Jones was learned in many subjects, and was a skilful controversialist . . . but his chief fame is his rigid adherence to the Catholic tradition of the English Church, based on profound theological knowledge. . . . His orthodox High Churchmanship was joined to ‘a more spiritual tone than was common in his day,’ and he is remembered as a leader of ‘the school, more numerous than is commonly supposed, which formed the link between the Nonjurors’ and the Oxford Movement.”—*Dictionary of English Church History* (3rd ed., London, Oxford, and New York, 1948), pp. 312-313. See also, *Dictionary of National Biography*.

³¹ George F. Smythe, *History of the Diocese of Ohio* (Cleveland, 1931), p. 57.

³² *Ibid.*, p. 57.

The high regard in which the tract, *Directions for a Devout and Decent Behaviour in the Public Worship of God*, was held is attested by the fact that John Henry Hobart used it in compiling his *Companion for the Festivals and Fasts of the . . . Church*, first published in 1804, and which was being reprinted in its 25th edition as late as 1882.

In 1813, Mr. Rudd, the secretary, was instructed to purchase 50 copies of the Book of Common Prayer for \$25.00, and he was allowed \$8.66 with which to buy tracts. One of the tracts specified, *The Trial of the Spirits*, he had been unable to obtain, but for the small sum of \$7.50 he had been able to purchase 75 copies of *A Companion to the Book of Common Prayer*, the author of which was Bishop John Henry Hobart of New York, although it was first published in 1805—six years before Hobart was consecrated.

In the same year, two other tracts were ordered: (1) *On the Sabbath*, whose author is not given in the minutes, and this writer has been unable to identify it further; (2) Nelson's *Christian Sacrifice*, the full title of which was *The Great Duty of Frequenting the Christian Sacrifice*, written by one of the most godly laymen the Church of England has produced, and first published in 1707. This was No. 8 of the writings of Robert Nelson (1656-1715),³³ and was really an enlargement of the chapter on vigils in his *Companion for the Festivals and Fasts of the Church of England* (1704).

The English S.P.C.K. was apparently a principal source of inexpensive tracts, written by very competent persons, for the New Jersey Society. For a few dollars, it was able to buy an astonishingly large number. For example, Rudd reported that in 1814 he had purchased 125 copies of Wilson's *Sacra Privata* for \$12.50, or at the rate of ten cents each—delivered in New Jersey, U.S.A.! This was a popular devotional work by the celebrated Thomas Wilson (1663-1755),³⁴ Bishop of Sodor and Man. "During his episcopate of 57 years, Wilson watched over the material as well as the spiritual interests of his people with patriarchal care."

In the minutes of June 30, 1814, \$35.00 was appropriated to pur-

³³ For NELSON, see *Dictionary of English Church History*, p. 399; and *Dictionary of National Biography* (New York, Macmillan, 1894), Vol. XL, 210-212.

³⁴ For WILSON, see *Dictionary of English Church History*, 663-664; and *Dictionary of National Biography*.

"The veneration with which his humility, sweetness of temper, and devout piety were regarded spread far beyond the island. Cardinal Fleury sent him a message that 'they were the two oldest, and, as he believed, the two poorest bishops in Europe.' . . . Ninety-nine of his sermons were published, and his *Instruction for the Lord's Supper* and *Sacra Privata* have remained popular devotional works."

chase Prayer Books, "and \$8.56 in the purchase of Archbishop Synge's tract on y^e holy communion & Bishop Dehon's sermon on the Liturgy."

Archbishop Synge,³⁵ of Tuam, Ireland, was a gifted writer of tracts, of which 34 were published in four volumes in 1744, in London. Several passed through many editions during his lifetime and were reprinted by the S.P.C.K. Long titles were the rule in the 18th and early part of the 19th century. The tract desired by the C.K.S. of New Jersey was probably *An Answer to all the Excuses and Pretences which Men ordinarily make for their not coming to Holy Communion*.

The General Convention of 1814 was largely responsible for enabling the Society to purchase two tracts "made in America." The first was Bishop Dehon's sermon *On the Liturgy*,³⁶ and the second was Bishop Hobart's sermon preached May 18th at the consecration of Richard Channing Moore as Bishop of Virginia: *The Origin, General Character, and the Present Position of the Protestant Episcopal Church*,³⁷ during the General Convention.

Contrary to most wars in which the United States has been engaged, the War of 1812 did not appreciably slow up the forces of revival in the Church. This was probably due to its being relatively short—from June 19, 1812, to the signing of the Treaty of Ghent, December 24, 1814. The New Jersey diocesan convention met on May 4-5, 1814; the General Convention in the same month, May 17-24. Not since the organization of the diocese in 1785 had Jersey Churchmen manifested such hope and encouragement, and the same could be said of the national Church.

A special diocesan committee, with Dr. Croes as chairman, reported on May 5, 1814, concerning the state of the Church in New Jersey since the last General Convention of 1811:

³⁵ EDWARD SYNGE (1659-1741), Archbishop of Tuam, Ireland (1716-1741). "It has been said of Synge that his life was as exemplary as his writings were instructive; that what he wrote he believed, and what he believed he practiced. As the son of one bishop, the nephew of another, himself an archbishop, and the father of two other bishops, his position in ecclesiastical biography is probably unique."—*Dictionary of National Biography*, Vol. LV, 283.

³⁶ THEODORE DEHON (1776-1817) was the second Bishop of South Carolina, 1812-1817, and sparked the first revival of the Episcopal Church in the South. His untimely death, at the age of 41, was a tragic loss to the Church. His sermon *On the Liturgy* can be found in his *Sermons* (2 vols., Charleston, 1821) Vol. I, 184-210.

³⁷ JOHN HENRY HOBART (1775-1830), Assistant Bishop of New York, with *de facto* jurisdiction, 1811-1816; third Bishop of New York, 1816-1830. From the moment of his election as an assistant minister of Trinity Church, New York City, Hobart was a powerful force in the revival of the Church there and even outside its borders.

For a brief exposition of the sermon, see E. C. Chorley, *Men and Movements in the American Episcopal Church* (New York, Scribner's, 1946), pp. 184-186.

"It is with much satisfaction, and gratitude to Almighty God, that they find the Church generally progressing, not only as to number of members, funds, and improvement of the buildings appropriated to public worship; but, which is of more importance in the knowledge of God and our Lord Jesus Christ, in the doctrines and usages of the Church, and in the practice of religious duties.

"In comparing the annual reports of the state of the respective congregations for the last three years, the Committee have been pleased to find that, in almost every case, some increase or improvement has taken place."³⁸

In order that the convention might "have a distinct view of these interesting facts," the committee proceeded "to place before them, in detail, the state of each church, beginning at the northern part of the diocese." These details were on the order of the "Comparative View of 1810," discussed above; but space forbids that we here recount those of 1814.

The year 1815 was significant on several counts: *One*, for the first time, the Christian Knowledge Society made a summary report of its work to the diocesan convention on May 3rd, in which it summarized its efforts up to that time as follows:

"The sum of \$207.50 has been expended in meeting the objects of the Society—that 61 copies of the Holy Scriptures, 335 Prayer Books, and 305 religious tracts, have been distributed, and that the permanent fund amounted, in June last [1814], to \$218."³⁹

Two, the Society received the following commendation from the convention:

"Resolved, that this Convention do highly approve of the above mentioned Institution; and recommend it to the patronage and support of Episcopalians, throughout this Diocese."⁴⁰

Three, on June 8, 1815, Dr. Croes was elected Bishop of Connecticut by the convention of that diocese consisting of 29 clergymen and 38 lay delegates. "There were several ballots and several candidates from the clergy of the diocese; among them [Philander] Chase of Hartford had his little circle of supporters."⁴¹ At the General Convention of 1814, Croes had been elected President of the House of Deputies, and thus had become known outside his own diocese.

³⁸ *N. J. Diocesan Journal*, 1814, Appendix III, pp. 1-7.

³⁹ *N. J. Diocesan Journal*, 1815, p. 12.

⁴⁰ *Ibid.*

⁴¹ E. E. Beardsley, *The History of the Episcopal Church in Connecticut* (4th ed., 2 vols., Boston, 1883), Vol. II, p. 117.

There may not have been an acre of diamonds in New Jersey, but up to this point that diocese had not been able to perceive the value of even one, namely, John Croes, Sr., whose leadership was manifested in every forward-looking movement and institution of the preceding twenty-five years in the diocese. When, therefore, Croes' election to the Connecticut episcopate became known, and while the Connecticut committee was in correspondence with the bishop-elect concerning his support, consecration, and removal, the Diocese of New Jersey woke up.

Four, on August 30, 1815, in St. Michael's Church, Trenton, less than three months after the Connecticut convention, the Rev. Lewis P. Bayard, rector of Trinity Church, Newark, moved "that it is expedient that the Convention go now into the election of a Bishop for this Diocese."⁴² The convention then resolved itself into a committee of the whole to deliberate on the question. "After considerable debate," the convention accepted the report of the committee of the whole, and proceeded to the election. The only candidate mentioned in the *Journal* besides Dr. Croes was the Rev. Charles H. Wharton, D.D.,⁴³ rector of St. Mary's Church, Burlington.

Wharton had been reared a Roman Catholic, educated by the Jesuits in France and Belgium, and ordained as a Roman Catholic priest in 1772, but he conformed to the Episcopal Church about 1784. Wharton was unquestionably a man of parts, but in 1815 he was 67 years old and his health was far from robust.

According to the *Journal*, Croes was elected on the first ballot—four of the seven clergymen present and the lay delegates of 15 out of 20 churches represented voted for him. One clergyman and five churches voted for Wharton. Neither Croes nor Wharton voted at all.⁴⁴ Dr. Beardsley, the Connecticut Church historian, well states the reasons for Dr. Croes' choice:

"New Jersey was his home—the place of his birth, and of his long residence—and the Church there was the object of his fond affection, for whose welfare he had labored, and for whose respect and confidence he was grateful. Hence it was natural, with two mitres before

⁴² *New Jersey Diocesan Journal*, Aug. 30, 1815, p. 5.

⁴³ CHARLES HENRY WHARTON (May 25, 1748 O.S.—July 23, 1833) was a leading clergyman of the Episcopal Church from the time of his conforming thereto. He was active in its organizing years, serving the Church in Delaware until accepting the rectorship of St. Mary's Church, Burlington, N. J., in 1798, where he remained until his death. In 1801, he was elected president of Columbia College, now Columbia University, New York City, but after accepting and presiding at the commencement, he immediately resigned. In spite of poor health, he lived to be 85 years old.—See *Dictionary of American Biography*, XX, 26-27.

⁴⁴ *Journal*, Aug. 1815, pp. 5-6.

him, to take the one which would allow him to remain among his old friends, and to decline the other, which would oblige him, at the age of fifty-three, to seek new acquaintances and a new home."⁴⁵

On Sunday, November 19, 1815, in St. Peter's Church, Philadelphia, John Croes was consecrated Bishop of New Jersey by William White, Presiding Bishop, with John Henry Hobart, Assistant Bishop of New York, and James Kemp, Suffragan Bishop of Maryland, as co-consecrators. At last, after thirty years as a diocese, New Jersey had its first bishop. Because of its poverty, Bishop Croes had to retain the rectorship of Christ Church, New Brunswick, which in effect was now his cathedral.

The Society During Bishop Croes' Episcopate

The consecration of Bishop Croes was a great stimulus to the diocese, and nowhere was this more visible than in the affairs of the Christian Knowledge Society. His first Episcopal Address, delivered to the diocesan convention of 1816, was only two and one-third printed pages long—very short judged by 20th century standards. Almost one full page was devoted to the concerns of the Society, and he recommended it "to the patronage of every Episcopalian in the Diocese."⁴⁶ Rudd reported for the Society that since May 1815—one year and four months—the Permanent Fund had advanced from \$218 to \$400, and in the same period,

"The sum of \$185.03 had been appropriated to the purchase of Bibles, Prayer Books, and religious tracts. The Episcopal Society has been very materially benefited by two auxiliary Societies."⁴⁷

This large increase both in the permanent fund and current expenditures at a time when a dollar was hard to get is explained by the developments summarized in the rest of Rudd's report, and in more detail in the minutes of the Society for 1816 and 1817: *The woman power of the Church was being organized!* Their great part in every organized effort of the Church today is so taken for granted that we assume that this must always have been the case. Not so! Organizing the women for Church work was one of the outstanding contributions of the early 19th-century Church, and in this venture the Diocese of New Jersey was a leader and not a follower.

The American Tract Society is a non-profit, non-sectarian, inter-

⁴⁵ E. E. Beardsley, *op. cit.*, Vol. II, 117-118.

⁴⁶ *N. J. Diocesan Journal*, 1816, p. 6.

⁴⁷ *Ibid.*, pp. 8-9.

denominational organization, organized in 1825 for the purpose implied in its name. The writer has in his possession a copy of Tract No. 226, *Female Influence and Obligations*, without date but probably published between 1825 and 1830. With a little revision, it would be valuable and useful today. It is an illustration of the efforts being made in this period to mobilize women in the work of the churches.

In the minutes of July 10, 1816, the following letter is transcribed:

TO THE BOARD OF DIRECTORS OF THE EPISCOPAL
SOCIETY OF N. JERSEY

Gentlemen,

We have been instructed to inform you of the organization of the Elizabeth Town Female Bible & Common Prayer Book Society, and to transmit to you copies of the constitution, and of the address delivered at the time of its adoption.

We are also instructed to make an offer of all the aid we may have it in our power to give, as auxiliary to the objects of the Episcopal Society upon the terms expressed in our constitution, and at the same time to beg your acceptance of the sum of One Hundred and Twenty Dollars.

Hoping that our future aid may be more deserving of your notice, & that your institution may continue a blessing to Church and a powerful instrument in the promotion of Evangelical Piety, we are in behalf of the

Eliz. Town Bib. & Com. Pr Book Society

Yours very respectfully

E. RUDD, Pres^t

(Signed) E. WILLIAMSON, Sect^y

Eliz. Town
July 8, 1816

Apparently this was the first fruits of an endeavor which the clergymen—Croes, Sr. and Jr., Rudd, Bayard, and Chapman—had agreed on; that is, they would use their powers of persuasion to organize such auxiliaries in their respective parishes, and as a result, other auxiliaries were heard from soon after.

By August, 1818, the Elizabeth Town Auxiliary had contributed \$240.00 to the C.K.S.; Newark, \$128.38; Shrewsbury and Middletown, \$53.25; and Christ Church, New Brunswick, \$56.00.

As of that date, the permanent fund of the Society was \$675.23; and the sum of \$687.23 had been expended in purchasing and distributing 274 Bibles, 1,011 Prayer Books, and 780 religious tracts.⁴⁸

⁴⁸ See below, Appendix II.

In his Episcopal Address to the diocesan convention of August 18, 1824, Bishop Croes compared the state of the diocese in 1824 with that of ten years before in 1814:

"From this statement, it will be perceived, that the Church in this Diocese, by the blessing of its Divine Head, is gradually improving. More clergymen belong to it, and officiate in it, than at any former period; consequently many churches heretofore vacant, have stated Divine service, and the ministration of the word and ordinances. If we compare the state of the Church, in this Diocese, as it was reported in the year 1814—and in no previous period, since the revolution, had it been materially better—with its state at this time; we shall see a manifest progress in all its concerns, a progress greater than we could reasonably have expected, considering the difficulties, with which it has had to struggle. At that time, its number of clergymen was eight, now it is sixteen; and in the course of a few days will be seventeen, besides the partial services it will receive from two clergymen of the neighboring Dioceses. Then, the number of churches, which enjoyed the stated services of the Sanctuary, was ten, now twenty or twenty-one congregations are blessed with that great privilege. Of twenty-six churches—one of which has been erected within the last year—several have either been re-built, improved, or new modelled, since that time: so that, with the exception of one, they are all in excellent repair. To supply the still vacant churches, a Missionary is appointed, who will be able to afford them frequent services.

"The funds which have been successively instituted for the advancement of the Church, in this Diocese—as the fund for the relief of the widows and children of deceased clergymen, the Missionary fund, the Episcopal fund, and the fund of the Society for Promoting Christian Knowledge, &c.—are in a state of gradual increase and have always contributed, under the blessing of God, to the prosperity of our church, and consequently have been the instruments of much good."⁴⁹

During the second decade of the history of the Christian Knowledge Society, its income was larger than during the first decade, and the Society branched out in its expenditures; and as we have already seen above, even amended the constitution in order to do so.

As early as 1815, it voted "that \$15 be presented to the Right Rev. Bishop Hobart for the purpose of aiding in defraying the expense of translating portions of the Scriptures and the Book of Common Prayer into the Mohawk language." Surely a worthy and unselfish cause, for there were no Indians in New Jersey at that time.

⁴⁹ *N. J. Diocesan Journal*, 1824, p. 11.

In 1816, when the Elizabeth Town Female Bible and Common Prayer Book Society presented the directors of C.K.S. with \$120.00, the latter voted to present \$20.00 to the Auxiliary New York Bible and Prayer Book Society "for the purpose of aiding in the purchase of Stereotype Plates for the Book of Common Prayer." The New York Society, founded in 1809, is now a national institution, known as "The Bible and Common Prayer Book Society of the Episcopal Church," which now (1960) donates about 15,000 volumes a year, of which about ninety per cent are Prayer Books.

Again, in 1819, the C.K.S. gave the New York Society \$50.00, "to aid in the purchase of Stereotype plates for the Bible." We hope the Bible thus published was a *complete* Bible, containing the Apocrypha, as those issued by the American Bible Society did not then contain it!

In this same year, 1819, we have the first notice in the minutes of the expenditure of \$25.00 "to defray the expense of books furnished a young man intending to apply for holy orders."

The example of voting \$30.00 to Bishop Croes in 1819, with which he was to buy tracts "as he shall think proper," was to be repeated many times.

To us, 130 years later, the expenditures for 1820 are interesting in view of the cost of printing Bibles then and now: 40 Bibles were purchased at a cost of 73 cents each. But, surprisingly, Prayer Books cost almost as much as today: 8 vo Prayer Books cost \$1 each; 18 mo Prayer Books, 30 cents each.

In 1822, the first amendment to the constitution of the Society allowed the use of the interest from its permanent fund to aid the missionary fund of the diocese: In that year, \$59.42 was voted for that purpose. This was repeated in 1824—\$50.00; in 1825—\$35.00; in 1826—\$61.19½. Yes, they even kept their records in both half (½) and quarter (¼) cents in those days!

In a period of American life, even in the Episcopal Church itself, when bishops were still looked upon with suspicion, Bishop Croes was greatly trusted. In 1824, he was voted \$30.00 with which to aid a student; in 1825, \$31.37½. In 1825, a brand new entry: "The sum of \$15.83½ to the Bishop to be applied to the purchase of Premiums for Children reciting the Catechism."

Probably few Jersey Churchmen know that there is a scholarship in the General Theological Seminary, New York City, known as the "Bishop Croes Scholarship," the benefit of which is first offered to a candidate for holy orders from New Jersey. This was begun during the

bishop's lifetime. The C.K.S. voted \$25.00 to this project in 1827, and again in 1828.

The last meeting of the Society attended by Bishop Croes—and of which he had been the sole president from its organization in 1810—was that of September 20, 1831, in Elizabeth Town. So also, this is the last meeting of the Society during his lifetime which gives all the financial details.

The total income for the year had been \$210.37½. Of this, \$27.76 was added to the permanent fund. The sum of \$182.61½ was available for current expenditures, as follows:

To the Missionary Fund	\$120.00
For Prayer Books	40.00
For Religious Tracts	22.61½
<hr/>	
Total	\$182.61½

The total of the permanent fund, as of September 20, 1831, was \$1,462.36¾. The total disbursements for current operations—Bibles, Prayer Books, tracts, and the other objectives—from 1810 through 1831 were \$2,149.13¾.

Bishop Croes died on July 26, 1832. His successor, George Washington Doane (1799-1859), was consecrated, October 31, 1832, in New York City, along with three other bishops—John Henry Hopkins, Benjamin B. Smith, and Charles P. McIlvaine—the only instance in the history of the American Episcopal Church when four bishops have been consecrated at the same time, in the same church. Four weeks before Doane's consecration, that is, on October 3, 1832, the board of directors met in New Brunswick and took only two brief but, to us, significant actions: one, they contributed \$25.00 to Peter L. Jaques, a candidate for holy orders from the diocese, "to assist him in his preparation for holy orders"; and, two, they voted \$10.00 to Henry Zell, also a candidate for orders, "to aid him in purchasing books to enable him to prosecute his studies in preparation for the ministry."

These two actions were symbolic. The translation of such quality of character and leadership to the Church Expectant as Bishop Croes represented, required two priests in the Church Militant to replace him. Jaques was ordained deacon on December 12, 1832, and priest, September 16, 1837, by Bishop Doane. He died, January 7, 1877, aged 70 years. Zell was ordained deacon, July 10, 1835, and priest, September 14, 1836, also by Bishop Doane.

When the Rev. Dr. John C. Rudd was about to leave Elizabeth Town for upstate New York, he wrote a letter to Bishop Croes, dated May 24, 1826, in which he said:

"And while I am leaving a place of which I am very fond, a people to whom I am attached from a long and happy residence among them, while I never expect to form such attachments again nor to have such hold upon the hearts of any people, I am not unmindful of the privations I have to sustain in leaving your Diocese where I have, I trust, many warm friends,—in quitting those employments for the general interests of the Church in which I have taken great delight—and especially in losing your society, your counsel & advice.

"It will never cease to be my prayer that you may long be spared to the Church of N. Jersey which I have always considered as indebted to you, under God, for the greater part of her present respectability and influence. May it please him to continue & extend her prosperity. . . ."

When William Henry Odenheimer (1817-1879) became third Bishop of New Jersey, 1859-1874 (and Bishop of Northern New Jersey, now Newark, 1874-1879), he became acquainted with clergymen and laymen who had known Bishop Croes and the conditions under which he worked. In his address to the diocesan convention of 1861, he said:

"In closing this tribute to some of our older clergy, whose labors recall the earlier work done for the glory of God and the extension of His Church in this jurisdiction. I would add an expression of my admiration of the labors, not only of our late Bishop [Doane] and his Clergy, but also of the first Bishop of this Diocese, and the few but zealous men who, with him, laid deep and strong foundations on which others of us are building. As I have gone about the Diocese, it has been a source of gratification to meet with those whose recollections extend back to the days when, without our modern advantages, the earlier clergy did good service in the same holy work in which we are engaged; and who have interested me greatly in the recital of their personal reminiscences of the earnest and unobtrusive, yet very successful efforts of Bishop Croes and his co-laborers. . . ."

The Division of the Diocese, and the Present Condition of the Society

In 1874, the Diocese of New Jersey was divided, the northern counties being set off to constitute the Diocese of Northern New Jersey (now called Newark), which latter Bishop Odenheimer elected to take as his jurisdiction. The new diocese, by 1879, had raised a certain sum of money as a condition precedent to the division of "the Society for the Promotion of Christian Knowledge and Piety," which we know more

briefly as the Christian Knowledge Society. As of May 28, 1878, the invested endowment of the original Society was \$1,911.22—not \$450 more than at the time of Bishop Croes' death, when it was, as we have noted, \$1,462.36¾. Accordingly, the endowment of the original Society was divided with the new Society in Northern New Jersey, leaving the original Society with an endowment fund of about \$1,000.00,

"to take what steps may seem best adapted to carry out the very important objects for which it was originally organized, and which it has in a quiet way been all these years endeavoring to finish."⁵⁰

As of January 1, 1960, the Christian Knowledge Society of the Diocese of New Jersey has an endowment fund whose book value is \$7,990.00, but whose market value is \$14,504.25, invested in shares of the Diocesan Investment Trust.⁵¹

For the calendar year, 1959, the total receipts for current operation of the Society totalled \$1,183.95, of which \$499.39 was income from the Society's endowment fund.

Expenditures for 1959 were right in line with the objectives summarized above in the Society's second decade of existence:

Book Grants to Seminarians	\$ 200.00
Religious Education Field Work	400.00
College Work in South Jersey	25.00
Shelves & Transportation: Fr. William H. Stone's	
Library	117.75
Purchase of Books	258.37
<hr/>	
Total Expenditures, 1959	\$1,001.12
Balance, December 31, 1959	182.83



Looking at the Christian Knowledge Society from the standpoint of the position and strength of the Episcopal Church in New Jersey today, which we have summarized earlier in this essay, this Society appears to be a very small affair. But viewed in the perspective of a century and a half of its history, and of the diocese it was founded to serve, its importance to the Church has been all out of proportion to its present status.

The Society has been concerned with the great task of Christian Education, and it was organized when there were no public schools and

⁵⁰ *N. J. Diocesan Journal*, 1879, p. 47.

⁵¹ The above and following information has been kindly supplied by the Treasurer of the Diocese, Mr. Albert L. Hancock, Sr. All of it will appear in the *Diocesan Journal*, 1960, when published.

no Sunday schools. It began with the same problem which the Episcopal Church has been especially concerned with for the last fifteen years, namely, to educate adults and parents in the Christian religion through its Christian Teaching Series, and then, through them, to teach the rising generation. We can't get far with most children if their parents are pagan.

So it was that the Society was concerned to have the Word of God—the Bible—more widely distributed, but because there were already in existence vigorous Bible societies, both Church and interdenominational, it placed most of its early emphasis on the distribution of the Book of Common Prayer and helpful religious tracts. The Prayer Book is not only one of the greatest instruments available to inculcate the importance and the art of worshipping Almighty God, but it also contains within its covers much of the cream of Holy Scripture, especially the Psalms and the selections from the New Testament. Tracts have been, and still are, effective means of "propaganda," by which we mean, not half truths, not distorted truth, but the promotion of the whole truth concerning the Christian Faith "as this Church hath received the same."

The Society was early seeking to help worthy candidates for the ministry of the Church, and then recognized what everybody knows, that they will not often come from the families of the wealthy, and therefore, more often than not, need financial assistance.

In amending its constitution in 1822 to allow income from the endowment fund, not otherwise needed, to be contributed to the missionary fund, the Society was recognizing that personality is the most effective medium of promoting Christian knowledge and piety.

In enlisting the interest, ability and zeal of women through auxiliary societies, the Society was instructing the diocese in the importance of a hitherto untapped source of Church energy.

Finally, the Society provided the diocese with a school house through which it was taught to look out on the fields "white unto harvest" right in the diocese itself, and then outside the diocese. And having enlarged the vision of the diocese, it pointed to itself as one of the instruments through which action might be taken to make the vision a reality.

One rises from the study of the history of the Christian Knowledge Society with the conviction that it was indeed an effective instrument, under the Providence of God, in the revival of the Episcopal Church in New Jersey, and that, once that revival was under way, it has also been instrumental in helping it to go from strength to strength in the upbuilding of Christ's Church and the extension of His Kingdom. *Laus Deo!*

Appendix I
The
CONSTITUTION
of the
EPISCOPAL SOCIETY OF NEW JERSEY
for the
Promotion of Christian Knowledge and Piety:

Established on the 12th day of October, 1810.

I. This Society shall consist of such persons as contribute, in the manner hereafter mentioned, to a fund for purchasing, and gratuitously disseminating among the poor, the Holy Scriptures, the Book of Common Prayer, and, if deemed expedient, religious tracts:—also, should the funds of the Society admit of it, for aiding young men of piety and talents, who may need assistance, in the necessary preparation for the Gospel Ministry.

[Addition to First article, made in June & Aug. 1822.]

And if in any year the interest of the permanent fund may not be wanted for either of the above purposes, the Board of directors hereafter named may at their discretion appropriate it in aid of the Missionary fund.

J. C. RUDD, Sec^y

II. The contributions may be either in one payment, or in successive annual payments. A payment of Ten Dollars at the time of subscribing this Constitution, shall make the subscriber a member for life. The payment of one or more dollars at the time of subscribing; and of one or more dollars annually, shall make such contributor also a member.

III. One half of all the monies received, either at the time the subscriptions are made, or in any successive period, shall constitute a permanent fund; the interest of which, with the other half, shall be appropriated to the objects of the institution: and whenever, in the opinion of the majority of the members, the annual proceeds of the permanent fund, shall be sufficient to answer the benevolent purposes of the Society, the annual payments may be reduced, or totally discontinued.

IV. The business of the Society shall be conducted by a board of directors, consisting of those clergymen, who may become members, and of an equal number of laymen, to be annually elected by the members of the Society, who may be present, on the second day of the meeting of each annual Convention of the Protestant Episcopal Church in New-Jersey, at the place in which such Convention assembles.—Five of which directors shall constitute a quorum. The directors, as soon as may be, after the annual meeting, shall assemble and choose from their number a

President, Vice-President, Treasurer, and Secretary. They shall make by-laws for the government of the Society, and lay before the members, at each annual meeting the minutes of their proceedings.

V. This Constitution shall remain unalterable, unless two thirds of the board of directors decide by their vote, that alterations are necessary; and unless the proposed alterations be confirmed by two thirds of the members of the Society, who shall be present at the succeeding annual meeting.

WE the subscribers to this Constitution, promise to pay to the Treasurer of the board of directors of the Episcopal Society of New-Jersey for the promotion of Christian knowledge and piety, or to such persons as the board may appoint, the sums annexed to our respective names.—

[*Editor's note:* No names are affixed to the printed copy of the Constitution in the Minute Book of the Society.]

Appendix II

REPORT

of the Board of Directors of the Episcopal Society of New Jersey for the promotion of Christian Knowledge and Piety, referred to in a preceding Resolution, and accepted by the Society Aug. 20: 1818

WHEN this society was organized in the autumn of 1810, it could not have been calculated by any of its members, that so much would have been accomplished by it in the space of time which has elapsed; the first impression therefore on reviewing the progress of the institution is that of sincerest gratitude to the great Head of the Church, for his goodness, in extending the means of its usefulness.

A primary object in view, in the organization of the society, was to supply the poor Episcopalians of N. Jersey with the Book of Common Prayer, and religious Tracts. The framers of the constitution, however, considered that a state of things might take place in our Communion which would render it desirable to vary the application of the funds. Tho' their means should be limited, they chose to embrace a number of objects, in order that the little good in their power to perform, might be felt in any particular, to which the exigencies of the Church should call the attention. They selected a name expressive of these views, and called themselves a "society for promoting Christian knowledge."

In this they followed a most illustrious example. The oldest and one of the most powerful, active and efficient societies on the records of Protestantism, is that in England "for promoting Christian knowledge." Tho' we must ever remain at an immense distance from that institution, still it will be honourable and delightful to follow, tho' very far behind, in the race of Christian charity and zeal, such a powerful leader. The Benefac-

tions to the society beyond the Atlantic have in some instances exceeded those of which any similar association can boast. Not to enumerate where so many splendid acts of bounty have been witnessed, it will not be improper to notice the donation of a single nobleman amounting to more than 7000 £ Ster.

That society has long led the way in carrying the light of y^e Gospel to the poor of almost every clime, & the superstitions and horrors of Braminical faith have been checked by her pious exertions.

The Directors of the Episcopal Society of N. Jersey would invite the members of the Church generally, to contemplate these displays of Christian zeal as incentives to exertion here.

In the *progress* which has been made, there is great encouragement to activity & perseverance; and in the *objects* to be accomplished, there is sufficient to call forth the efforts of the wealthy, the liberal and pious.

In the *progress* which has been made, humble as our means have been, there is great encouragement.

Tho' the society was commenced in 1810, it was not till May, in the following year [1811], that anything effectual was done; and then the whole sum raised was but 130\$. As it was an original design to create a permanent fund which might be in a state of gradual augmentation, the first appropriation was only 60\$. It must be gratifying to the Episcopalians of N. Jersey that the permanent fund has advanced from this small beginning, to the sum of 675.23/100\$. The expenditures have been \$687.23/100. This sum has enabled them to purchase and distribute 274 Bibles—1011 Prayer Books, 780 Religious Tracts. The directors also contributed their mite to the purchase of the first Stereotype plates cast in this country, for the Book of Common Prayer; & have aided, tho' in a very small sum, the translation of parts of the Liturgy into the language of the Six Nations of Indians.

The Directors have been very essentially aided in their means of usefulness, by the formation of several Female Auxiliary Societies.

The Elizabeth Town Female Bible & Prayer Book Society was formed auxiliary to this in June 1816, and has paid into the Treasury the sum of 240\$. The New Ark [Newark] Female Bible & Common Prayer Book Society, which had been previously organized, became auxiliary to this in Aug. 1816 and has paid into the treasury 128.38/100\$.

The Female Episcopal Society of Shrewsbury and Middle Town was organized auxiliary to this in June 1817 and has paid into the Treasury 53.25/100 Doll^s. The Ladies of Christ Church in the City of New Brunswick have contributed to the funds of this society 56\$.

The Directors would here take the liberty of suggesting to other congregations the propriety of forming similar auxiliary societies and they would affectionately invite their Brethren throughout the State to consider the claims of this society to their cordial support; and they would likewise solicit those who are not already members, to add their names to the list of subscribers.

In the *objects* to be accomplished by the association there is sufficient to call forth the efforts of the Wealthy, the Liberal and Pious.

The leading and more immediate design of the society was to provide for an extensive circulation of Prayer books & tracts; still, as this was to be a "society for promoting Christian knowledge," it became an obvious dictate of propriety that the Bible should also be distributed. In this the framers of the Constitution followed the example before alluded to. Among the means of religious knowledge which the society professes to promote, the Holy Scriptures certainly should be recognized as the basis of all, altho' the portion of the funds applied to their distribution may at present be small, from the circumstance of the existence of many and powerful Bible societies.

The Directors are far from wishing to enter into the discussion of a Topic which has been of late years warmly argued, but they deemed these remarks proper, as explanatory of their designs.

It will not be necessary here, to urge at length the advantages to be derived from an extensive circulation of the Book of Common Prayer. It cannot fail to be useful to distribute a work which like this carries the doctrines of the Gospel to the heart in language the most pure & tender, drawn from the fountains of primitive Faith & Devotion. To the decayed congregations of our Communion we furnish a most valuable assistant in religious exercises when we send them this inimitable Liturgy.

By the occasional circulation of Tracts, the society will contribute to the spread of useful information on subjects connected with religion and the Church, and often arrest the attention of y^e thoughtless, instruct the ignorant, & confirm the pious in their faith.

Besides these objects—the distribution of Bibles, Prayer Books & Tracts, it has been contemplated "to aid young men of piety and Talents who may need assistance, in the necessary preparations for the Gospel ministry."

While it may not be in the power of the society to take up an individual, and give him the whole of an education for the ministry, it may come within their means to afford occasional relief to deserving characters who may fall short of pecuniary provisions to complete their course of Theological Studies. Such opportunities frequently present themselves, & when they are embraced, often contribute to furnish the Church with able ministers of the New Testament. In a Diocess like New Jersey where the Clergy are few in number, & where there are many parishes unable to give very ample support, it becomes especially important to provide as far as may be in our power, for the supply of ministers to those parishes wh. have not the means of holding out any considerable encouragement to enter the sacred office. A provision like that here contemplated by the directors is the only remedy which can be applied to the existing evil—the paucity of ministers in our Church. This then is a great object which may always afford ample field for the exertion of the member of [the] society & open a door for those who delight in deeds of bounty in the best of causes.

In securing a permanent fund, the constitution contemplates a time when the annual collections & subscriptions may be discontinued. In this fund also, provision may be made, for future operations of great value to

the Church; and the Society having for her object the promotion of Christian knowledge, may bend her means hereafter, to particulars not at present seen. In any event, by the steady, tho' humble efforts of the Members of the Church, there may here be provided a Store which may one day be employed to great profit in advancing y^e honour of God, and the everlasting interests of the souls of men.

Such are the *encouragements*, and such are the objects which the directors hold out to their Brethren, and in this age of wonders in the work of Christian Charity, it is to be hoped that the Churchmen of this Diocess will not be backward.

There is sufficient to animate them in the example of those numerous & immense associations formed in various parts of the world, enjoying the cooperation of the most distinguished men, & sharing in the bounty of Emperors & Nobles.

The holy volume, in almost innumerable languages, is making its way into those regions where its truths were lately entirely unknown. Norway & Russia begin to see the light & feel the warmth of the sun of Revelation. The Horrors of pagan superstition and the rites of Mahometanism may ere long be expected to give way before the tide of Truth & Salvation which is now overspreading the Earth. It cannot but be interesting to the best feelings of the Human heart to participate, however humbly, in this glorious work, this labour of love.

The share of this society in the hallowed employment may not be great, owing to the scantiness of their means, but every member may recollect for his encouragement, that the beneficent being who gives his blessing for the cup of cold water offered in his name to a disciple, will never forget the humblest gift intended for the spiritual aid & comfort of his Creatures.

Signed by order of the Board of Directors

JOHN CROES, *President*
JOHN C. RUDD, *Sec^y*

New Brunswick,
Aug. 20: 1818.

Appendix III

Some Biographical Sketches

²⁴ JOHN CROES (June 1, 1762-July 26, 1832) was born in Elizabeth Town, N. J., the son of immigrants who conducted a bakery there. His father, Jacob Croes (pronounced *Cruze*), was born in Poland, but received his education in Holland. His mother, Charlotte Christiana Reigart, was born in Germany. Whatever their religious persuasion originally, possibly Lutheran, when they removed to Newark just before the Revolutionary War, they became members of Trinity Church (now Trinity Cathedral).

John Croes was largely self-educated. In 1778, at the age of sixteen,

he enlisted in the Continental Army and rose to the office of sergeant-major. At the close of the war, young Croes engaged in teaching in Newark, for which he had exceptional gifts. In May, 1785, he married Martha Crane, second daughter of Elihu and Hannah Mix Crane, of Newark. Eight children—five sons and three daughters—were born to them.

In 1789, Croes became a candidate for holy orders, and in that year began serving Trinity Church, Swedesborough, N. J. (formerly a Swedish Lutheran congregation), as a lay reader. On February 28, 1790, Bishop White of Pennsylvania ordained him deacon, and two years later, on March 4, 1792, priest. Croes continued as rector of this parish until 1801.

Queen's College, New Brunswick, New Jersey (now Rutgers—the State University of New Jersey) had been chartered in 1766, but there had been several years when it was not functioning as a college. However, the trustees made every effort to keep the grammar school going. The college itself was closed from 1795 until 1808. It was having trouble around 1799 to keep the grammar school open. It needed a headmaster.

At the same time, Christ Church, New Brunswick, was without a rector. Neither the church nor Queen's College could afford to pay an adequate salary on its own. The vestry of Christ Church and the trustees of Queen's College joined forces and extended a joint call to Croes.

In 1801, Croes began his double duties and continued as head of the Grammar School until 1808. According to the historian of Rutgers College, "under him it was strong, efficient, well attended. . . . The school gained a national reputation. There were not many in the states of this kind."* So encouraged were the trustees by the success of the school that they determined to reopen the college, which was done in 1808. In that same year, Croes resigned, "giving as his reasons therefor somewhat impaired health and the pressure of Church duties."

Croes was rector of Christ Church, New Brunswick, from 1801 until his death, and for some years was also rector of St. Peter's Church, Spotswood, N. J. He was by 1808 recognized as the leading man in the diocese, served as treasurer of the latter several years, and was sought to head up every forward-looking movement or organization.

As the text of the article above will show, he was elected first Bishop of New Jersey with great unanimity, after having been elected as diocesan of Connecticut in June 1815. He decided to stay in New Jersey, and was consecrated on November 19, 1815, in Philadelphia by Bishops White, Hobart, and Kemp.

The character of his episcopate is set forth in the text above.

Norton says in his preface to his *Life of Bishop Croes*:

"The writer has so often heard a very dear parishioner speak of Bishop Croes as she knew him in her girlhood, when she enjoyed the benefit of his instructions at school, and received his blessing in

* W. H. S. Demarest, *A History of Rutgers College, 1766-1924* (New Brunswick, N. J., 1924), pp. 191-192.

Confirmation, that he began to collect materials for this memoir, with the full persuasion that he would be found to have been kind, and amiable, and good. He has also discovered, while examining the great variety of documents which have been laid before him, that the Bishop possessed abilities of a high order, and that he performed a most important service to the Church. He went hand-in-hand with those who organized the great institutions of the Church—the Missionary Society, the General Theological Seminary, and the Sunday School Union; and was prompt to aid in every good work."

Norton also states that the Rev. Robert B. Croes, the youngest son of the bishop, made available to him several of his father's papers. The largest collection of Bishop Croes' papers, now extant, received from a direct descendant, is in the Rutgers University Library, New Brunswick, New Jersey.

[See William Stevens Perry, *The Bishops of the American Church* (New York, 1897), p. 37; also, John N. Norton, *Life of Bishop Croes of New Jersey* (New York, 1859), pp. 210.]

²⁵ JOHN CHURCHILL RUDD (May 24, 1779-November 15, 1848) was born in Norwich, Connecticut, the son of Jonathan and Mary (Huntington) Rudd. He was prepared for Yale College by the Rev. Samuel Nott, of Franklin, a Congregationalist minister, in which phase of Calvinism young Rudd was raised. However, he was unable to take a collegiate course.

When he moved to New York City, Rudd became a member of the Episcopal Church, apparently in consequence of his rebellion against the extreme Calvinism in which he had been reared. He became a friend to both Bishop Benjamin Moore and Dr. John Henry Hobart. On April 28, 1805, Bishop Moore ordered him deacon, and on May 11, 1806, he ordained him priest.

After serving as a missionary on Long Island for a few months, he began his ministry at St. John's Church, Elizabeth Town, New Jersey, in December 1805. The following year, after receiving priest's orders, he was instituted as rector.

Under Rudd, St. John's flourished, and his leadership in the Diocese of New Jersey was of a high order, perhaps second only to that of Dr. Croes.

In 1822, the University of Pennsylvania conferred upon him the degree of Doctor of Divinity.

His health became critical, due to his energetic labors, and his voice was affected. On May 26, 1826, after a rectorship of twenty years, he resigned St. John's, and removed to Auburn, New York.

In Auburn, Rudd took general charge of an academy, and as his health improved, he was persuaded to become rector of St. Peter's Church there for seven years.

Rudd had had some experience in editing a Church paper. When in 1811 Dr. Hobart was consecrated Assistant Bishop of New York, he

persuaded Rudd to relieve him of the burden of editing and publishing the *Churchman's Magazine*, which he continued to do in Elizabeth Town until it ceased publication in the summer of 1815.*

In Auburn, Rudd established his reputation as one of the foremost editors of Church periodicals in his day. On January 20, 1827, the first issue of the *Gospel Messenger* appeared. On March 7, 1827, he organized a "Society for Promoting Christian Knowledge and Piety," under whose auspices the *Gospel Messenger* was thereafter published. Rudd edited it until his death in 1848, and its importance and character are expounded by Dr. Morehouse.**

[For a biography of Rudd, see W. B. Sprague, *Annals of the American Pulpit*, V (Episcopalian), 501-506.]

** JAMES CHAPMAN (May 15, 1785-April 6, 1857) was the son of James and Mary (Ogden) Chapman, and was born in Elizabeth Town, New Jersey. His father was a native of Peterboro, England, who came as a boy to Elizabeth Town, and his mother was a descendant of one of the early settlers of New Jersey.

James Chapman, Sr., was a Churchman until the preaching of Whitefield led him to join the Presbyterian Church, in which James, Jr., was brought up.

The future priest attended Princeton College and graduated as salutatorian of his class. He then entered the Princeton Theological Seminary, and while there became a Churchman—"being impressed with the superior claims of the order and ministry of the Episcopal Church."

In 1806, Chapman was admitted a candidate for holy orders in the Diocese of New York, and studied theology under John Henry Hobart. Bishop Benjamin Moore ordered him deacon in St. Paul's Chapel, New York City, on May 31, 1807, and called him to be an assistant minister of Trinity Parish, of which Bishop Moore was the rector.

While at Trinity, Chapman received calls from Trinity Church, New Haven, Connecticut; Alexandria, Virginia; and St. Peter's Church, Perth Amboy, New Jersey. On the advice of Dr. Hobart, he accepted the call to Perth Amboy, and began his ministry—still a deacon—September 9, 1809.

On September 10, 1810, Chapman was ordained priest by Bishop Moore in Trinity Church, New York, and the following year—August 8, 1811—he was instituted as rector of St. Peter's.

At that time, there were only about 20 families connected with the parish, and the communicants numbered only about 25. On September 12, 1812, however, this number was considerably augmented when Bishop Hobart confirmed 50 persons—the first confirmation ever held in the parish.

The details of Chapman's rectorship will be found in W. Northey Jones, *The History of St. Peter's Church in Perth Amboy, New Jersey*

* See Clifford P. Morehouse, "Origins of the Episcopal Church Press," in *HISTORICAL MAGAZINE*, XI (1942), pp. 219-221.

** *Ibid.*, pp. 240-245.

(published by the author, 1924), pp. 95-97, with a picture of Chapman opposite p. 95.

Chapman augmented his salary of \$400.00 per year by tutoring some of the young sons of prominent families of the parish.

Chapman served his diocese, as well as his parish, faithfully and well. He was the first treasurer of the Christian Knowledge Society, from 1810 until 1848—a total of 38 years. For twenty years, he was a member of the Standing Committee, and several times a deputy to the General Convention.

In September, 1842, after serving this one parish for 33 years, he resigned. Thereafter until his death, for the next 15 years, he served Trinity Church, Woodbridge, without salary.

Mr. Chapman died on Monday in Holy Week, April 6, 1857, aged 72 years. On Thursday, April 9th, Bishop Doane officiated at his burial. Seven weeks later, on May 27, 1857, Bishop Doane had this to say in his Episcopal Address to the diocesan convention concerning this faithful priest:


"Mr. Chapman had long been Senior Presbyter of the Diocese. . . . From that time, 1842 [the date of his resignation of the rectorship of St. Peter's, Perth Amboy], till a few months before his decease, when his health entirely failed him, he continued to serve the little flock at Woodbridge,* as their Missionary; not only without compensation, but almost always walking to and from his duties. Mr. Chapman was long in the exercise of the most important trusts and offices of the Diocese; and faithful, in them all. He was a man of childlike simplicity, and of unwavering integrity. Happy in his home, and loved by his friends, he passed his serene and tranquil life, when not engrossed in public duty, among his books, or in his garden; and, in a single-hearted trust, in the sole merits of the Saviour, Whom he had served so faithfully, so long, entered into his rest."***

* "The little flock at Woodbridge" now, one hundred years later, numbers 613, of whom 458 are communicants.

** George Washington Doane, *The Episcopal Address, May 27, 1857* (Burlington, Diocese of New Jersey, 1957), p. 18.

Dr. Shoemaker's Objective Study: *The Origin and Meaning of the Name* *"Protestant Episcopal"**

A Review by E. H. Eckel†

 ANY Churchpeople, on noting that this attractively printed volume is issued under the auspices of the American Church Union, will doubtless dismiss it as a piece of partisan propaganda. But that would do grave injustice to a work written by a competent and trained historian (Dr. Shoemaker is assistant professor of history at Rensselaer Polytechnic Institute, Troy, New York), who has produced a thoroughly objective study of the subtle semantic changes that have occurred among English-speaking Christians since the year 1500 down to the present.

With painstaking documentation, our author traces through the centuries the use of such terms as "Catholic," "Protestant," "Prelatist," "Churchman," "Anglican," "Episcopalian," "Dissenter," "Papist," etc., both within and without the Church of England and our own. He brings out the interesting fact that pre-Reformation Englishmen spoke of "the Church" or "holy Church," but the term "Catholic" was not part of the language. In Henry VIII's time, "Ecclesia Anglicana," "the Catholic Church," and "the Church of England" were interchangeable terms. The term "Protestant" was not applied to Englishmen till about 1550. It was the antonym of "Papist"—and even a century later English bishops declared that the name "most properly belongs to those that profess the Augsburg confession." From the late 16th through the 18th century, the term "Protestant" was largely restricted to Anglicans, being used as an antonym to "Popery" (not to Catholicism). But there was increasing recognition that there were other kinds of Protestants than those belonging to the Church of England. "Episcopalian" first made its appearance in the 17th century, and became the popular designation for Anglicans in Scotland during the 18th century. "Churchman" was the commonest term applied to adherents of the Church of England, and

* *The Origin and Meaning of the Name "Protestant Episcopal."* by Robert W. Shoemaker. American Church Publications. New York, 1959. (Printed by The Kennebec Journal, Augusta, Maine.) Pp. xx+339. \$3.95

† The Rev. Dr. Eckel is associate editor of HISTORICAL MAGAZINE and rector emeritus of Trinity Church, Tulsa, Oklahoma.—*Editor's note.*

Anglicans claimed designation as both Catholics and Protestants. Increasingly, in the 18th century, the term "Catholic" designated the Roman Church.

Meanwhile, in the American Colonies, Anglicans were always a minority group. Our author traces the modifications of the current English terminology which resulted therefrom. In the South, "Churchman" was the usual term to designate Anglicans. In Maryland, the term "Protestant" persisted as denoting an Anglican only, long after that restrictive use of the word had become anachronistic elsewhere. New England speech, after discarding the polemical term "prelatist," settled fairly early upon "Episcopalian." In the Middle Colonies, "Churchman" long remained the usual term, with increasing use of the term "Episcopalian," which became dominant before the end of the 18th century.

Dr. Shoemaker examines thoroughly the scanty evidence of the Maryland Convention of 1780, which adopted the name "Protestant Episcopal." He disposes of the claim that there was anything surreptitious or irregular about the adoption of the name, which in 1789 became the official name of the newly constituted American Church. The name was simply a fusion of the current terminology of Maryland and Pennsylvania, and met with general acceptance throughout the new United States.

Early in the 19th century, words of several centuries' standing (such as "Papist" and "Dissenter") simply died out of American speech, and the remaining words of American religious terminology took on new meaning. "Protestant" retained its generic sense of non-Papist, but acquired increasingly the connotation of "Dissent." Even before the Oxford Movement, many Episcopalians in this country resented the growing restriction of the term "Catholic" to the Roman Church. Churchmen of all schools proclaimed their Catholic heritage. New terms, such as "Reformed Catholic," "Anglo-Catholic," and "American Catholic" made their appearance among American Churchmen from the 1840's on. Somewhat later, however, American Churchmen began a re-appraisal of the term "Protestant" and expressed dissatisfaction of its use in the title of the Church because of the negative meanings which it had acquired. But what should have been a question basically of language had unfortunately, because of the Oxford Movement and resultant secessions to Rome, become a matter of partisan controversy. The attempt to omit the word "Protestant" from our title has popped up in one form or another in every General Convention save three (1880, 1922, and 1928) since it was first proposed in 1877! Dr. Shoemaker

goes into interesting, if unedifying, detail in describing the first attacks upon the name, and what has happened at each Convention where the change of name has been debated. He examines the literature which the long controversy has evoked. He is impartial in his criticism of the arguments and tactics of both sides. He deplores the continued discussion of the subject along partisan rather than linguistic lines. The real question is: In the light of current American usage, is the title, "The Protestant Episcopal Church in the United States of America," a suitable and serviceable name for this Church? He analyzes in detail the Catholic (i.e. pre-Reformation) and Protestant elements in the Book of Common Prayer, and comes to the conclusion that the Catholic element is dominant and the Protestant element secondary. He concludes that the present name of the Church is today inaccurate and should therefore be changed. He urges that the name be changed to "The American Episcopal Church," a title historically justified, offensive to none, euphonious and concise. "The change should be made with dispatch; then the Church can get on to more important matters."

This reviewer responds with a loud AMEN!

Profile of Frank Gavin (1890-1938)

Priest and Scholar*

By Francis J. Bloodgood†

THE name of Frank Gavin is emerging after a lapse of twenty-two years since the death, at an early age, of this brilliant and generous priest. It is natural for us to think of Frank Gavin again because he was in many ways in advance of his generation. Not only his early death, but his generous assistance to others in their studies kept him from making the tremendous impact on scholarship which was the natural expectation of those who knew the promise he had shown in his youth. What I have to say now about Fr. Gavin is merely an effort to provoke others to write about him in his various aspects.

A few years ago, the Rev. Drs. W. Norman Pittenger and John V. Butler dedicated their book, *The Meaning of Priesthood*, to Frank Gavin; and, in some correspondence that I had recently with Bishop Stephen Bayne, the latter was hopeful that a book about Frank Gavin might be written. In his day, Frank was one of very few priests in the American Church whose scholarship attracted attention across the Atlantic; for example, he was the single American contributor to the *New Commentary on Holy Scripture*, edited by Bishop Gore and published in 1928. Frank Gavin was born in Cincinnati and was educated

*FRANK GAVIN (Oct. 31, 1890-March 20, 1938) was born in Cincinnati, Ohio, the son of William James Gavin and Laura Adelaide (Burns). After attending High School, he was graduated from the University of Cincinnati, B.A., in 1912. In 1932, this University conferred upon him the LL.D. degree. While in residence at the General Theological Seminary, New York City, from which he received his S.T.B. in 1915, Gavin earned his M.A. at Columbia University, and his B.H.L. degree from Hebrew Union College.

Following ordination as deacon in 1914 and priest in 1915, Gavin earned the following advanced degrees: Harvard, S.T.M., 1916; Th.D., 1919; and Columbia, Ph.D., 1923.

On June 22, 1921, he married Eula Christian Groenier. Five children were born to them.

For two years, 1921-23, Gavin was professor of New Testament at Nashotah House, Nashotah, Wisconsin, and from 1923 until his death, he was professor of Ecclesiastical History at the General Theological Seminary, New York City.

His major publications were:

Some Aspects of Contemporary Greek Orthodox Thought (1923).

The Ideas of the Old Testament (1923).

Aphraates and the Jews (Ph.D. thesis, Columbia, 1923).

The Jewish Antecedents of the Christian Sacraments (Chapman Lectures, London, 1927; S.P.C.K. and Macmillan's, New York, 1928).

Selfhood and Sacrifice (Morehouse and S.P.C.K., London, 1931-32).

† The Rev. Dr. Bloodgood is associate rector of Trinity Church, Tulsa, Oklahoma.—Editor's note.

in the public schools and at the University of Cincinnati. As a youth, he showed great understanding of Judaism. He took a degree at the Hebrew Union Seminary at Cincinnati and won recognition among Jewish scholars, who were quick to see his capacity for learning. It was my privilege to be with him in London in the summer of 1927 when, at the invitation of S.P.C.K., he gave a lecture on *The Jewish Antecedents of the Christian Sacraments*. Also, his Ph.D. thesis at Columbia University was a penetrating study entitled, *Aphraates and the Jews*.

However, Frank's pioneer scholarship had an even wider range than Judaism. In 1922, he gave the Hale Lectures on *Some Aspects of Contemporary Greek Thought*. Three years before, he earned the degree of Doctor of Theology at Harvard at the age of twenty-nine.

When I first met Frank, he was a novice of the Cowley Fathers, and in residence at Nashotah House. Any full account of his life would have to deal with his sense of vocation in relation to the monastic life. Suffice it to say, he did not take life vows. He left the novitiate and was married in 1921. He was a devoted husband and a fond father. He returned to Nashotah House that same year to teach New Testament. After two years, the General Seminary called him to the chair of Church History, and he taught there the rest of his life.

I have a few letters he wrote me from the General Seminary. Here is a comment he wrote December 8, 1928, when plans were under consideration for the building of St. Francis House for Episcopal students at the University of Wisconsin:

"The weakness of most of the ways in which religion is presented to University students lies in just this—social activities, lectures and conferences; but not primarily worship and faith in actions, not prayer and sacrament. It is certain that the existence of an adequate and dignified chapel is essential if the University students are to feel that worship is essential. A chapel will itself preach the doctrine."

Suggestions about study that Fr. Gavin made are worth recording. I had asked him about the relationship of archeology to the Bible, and he replied,

"Dr. Easton says the best thing on archeological discovery is Camden Coburn's *Archeology and the New Testament*. For the history of American Christianity we are up against it. The field has never been decently done, in short. Desperately needed are all the biographies of the big men, Bishop Kemper for example."

And then the letter went on to comment on general Church history:

"Read Mackinnon on Luther; Rashdall's Bampton on the *Idea of*

the Atonement, particularly on Luther and Calvin, loose otherwise. Have you Thornton's *The Incarnate Lord*? It is a great book. For new stuff on the history of the Eucharist, Hans Lietzmann is epoch-making."

On February 26, 1927, in reference to his health he writes,

"I have tried to behave myself, but the urge is very heavy from various directions: a. I shan't stop being a priest even though I am a professor; and b. Have to try to keep doing some independent research; to top it all, c. I have to add 50% to the GTS income to feed, clothe, etc., the Gavin family. That is all that ailed me; no holiday. I don't see any prospect of much change, regret that I have to go to London to lecture in September and can't do anything but get a vacation enroute to and fro. By the way, can't you run over with me for six weeks on the cheap? I know the ropes and we could have a bully time of it."

Dr. Charles L. Street, now Suffragan Bishop of Chicago, and I did go abroad with Frank Gavin in the late summer of 1927. We made a tour of the theological colleges in England where Frank tried out his lectures on *Jewish Antecedents of the Christian Sacraments*, and I found myself in the embarrassing situation at Chichester of being asked to give a lecture, too. I felt the only safe subject for me was "American Church History," because, back in 1927, affairs in the United States did not attract much attention in the British Isles and misstatements would pass unnoticed. We saw something of the pioneer work in Christian social service being done by Fr. Basil Jellicoe at St. Mary's Somerstown in London, but the outstanding event in my memory was Frank's joy in visiting the Benedictines at Nashdom Abbey where he was very much at home. Also, the importance of Frank's leadership at the first World Conference on Faith and Order, at Lausanne, that August, 1927, is worth a chapter in itself.

Frank's leadership in the Ecumenical Movement deserves special attention. I can only indicate the importance of his leadership by quoting from the minutes of the meeting of the Commission on Ecclesiastical Relations, June 7, 1938, which was the first meeting after his death:

"It was the feeling of the Commission that a suitable memorial to the late Dr. Gavin be inserted in the minutes. Dr. Tompkins spoke of Dr. Gavin's intense interest in the Commission and also of his work on the 'Faith and Order' Commission. Bishop Perry spoke of Dr. Gavin's splendid work as Counselor and said that Dr. Gavin showed the value of the office to the Church in England and throughout Europe where he had been looked to as one of the greatest diplomats of the Church. It was moved and seconded that

the Bishop of Eau Claire [Frank E. Wilson], the Rev. Dr. Floyd Tomkins and the Hon. Origen S. Seymour be the committee to prepare the memorial for Dr. Gavin. Motion was carried."

My contact with Frank was slight and seldom after 1927; but in 1937, when the World Conferences on Life and Work at Oxford and Faith and Order at Edinburgh were being planned for that summer, Frank in his usual generous way wrote and suggested that we meet. I was distressed to notice the marked decline in his health. He was only forty-seven years old, but one could see that death was not far away from him. He had become very much interested in the relations between Church and State, and had recently given some lectures on that subject at Princeton. These lectures, although showing great learning and stimulation, also sadly indicated that Frank didn't have the firm grasp on learning that had always been his, and he no longer had the energy to put his creative ideas into definite and thorough structure.

Frank, as I have indicated, was always open-minded. I believe it was this open-mindedness that had prevented him from ever being inclined to enter the Roman Catholic Church. As part of his constant delving into things that were new on the intellectual horizon, he had not only interested himself in psychoanalysis, but, with characteristic magnanimity, had submitted himself to psychoanalysis in order to persuade a friend who, he felt, needed such treatment. Those who were closely associated with him at the General Seminary have said that the first symptoms of his final illness appeared to them to be what we now term psychosomatic. The illness proved to be mortal, and in the spring of 1938, Frank Gavin was dead.

In my opinion, some of the shock of seeing such a great priest break in health dismayed his friends so much that Frank Gavin hasn't been spoken of in the last years with the frequency and appreciation that he deserves.

Frank's interests were wide, but they were also deep. He did much to revive Old Testament scholarship at a time when liberalism in the Church was inclined to dismiss the Old Testament as being too far removed from twentieth century enlightenment.

He did a small book on the *Ideas of the Old Testament* (1923), published for the Society of Home Study of Sacred Scripture, which might well be given some consideration as a handbook to go along with the volume on the Holy Scriptures in our new Church Teaching Series. Frank's lectures on *Some Aspects of Contemporary Greek Thought* have been issued by S.P.C.K. in a second edition, but the importance of

what he did in the beginning of an interpretation of Greek Othodox ways to the Anglican mind is still in an embryonic stage. I do not know if any of his lectures in Church history at the General Seminary were written out in such complete form as to make them available for publication today.

As I view the expansive life of Frank Gavin, it seems to me that considerable consultation would be necessary before a definitive biography could be written; for example, it would be necessary to consult some former colleague of his at the General Seminary. It would be necessary to consult Dr. Floyd Tomkins concerning Frank's leadership in the Ecumenical Movement. Others to be consulted might well be Bishop Bayne as to Frank's capacity for intellectual stimulation, and Jewish scholars and Greek Orthodox leaders should also be consulted. But with all this, he was primarily a priest and spiritual director.


Naturally, attention must be given all the way through to his priestly life, with particular emphasis on his gifts as a confessor. Certainly, his concern for the monastic life was an essential part of his being. Also, reference should be made to him as a musician, and to his interest in psychoanalysis.

Frank won an international reputation. In the 1920's, leaders in the Church of England looked upon Frank as *the* American Church scholar. Bishop Gore asked him to do the study on "The Sacraments of the New Testament" for the *New Commentary on Holy Scripture*, which Gore edited, and W. K. Lowther-Clarke asked him to write on "The Eucharist, East and West," when Clarke edited the volume on *Liturgy and Worship*.

Altogether Frank Gavin's life is a vital and heartwarming factor in our heritage as Episcopalians. Some of us were fortunate enough to benefit by personal friendship as well as by his teaching. It is probable that the Church as a whole is more ready to learn from Frank's life and teaching today than it was when Frank was among us, so active and influential in the Church Militant.

Saint Bartholomew's Church Hempstead, Texas

By Frank MacD. Spindler*

HE episcopate of the Right Rev. Alexander Gregg, D.D., the first Bishop of Texas, was characterized by a remarkable expansion of the Episcopal Church throughout the State of Texas. The Diocese of Texas had been organized shortly before the beginning of the great railroad movement in the state, and these ever-increasing facilities for transportation made it possible for the small number of clergymen then available to serve many new parishes and missions.

These two factors are aptly illustrated by the history of St. Bartholomew's Church, Hempstead, Texas. Located in a town which was brought into being by the railroad movement, St. Bartholomew's was the first parish to be formed between Houston, Texas, and the Red River, along the route of the Houston and Texas Central Railroad. During Bishop Gregg's episcopate, it passed from a mission situation to parish status, its land was acquired and its buildings were constructed. The spiritual tone of the parish was set, and it came to bear the stamp of the Catholic spirit of the bishop and of the type of clergymen whom he encouraged to come into his diocese.

The Town of Hempstead

The Brazos River flows some 870 miles across the State of Texas, being one of its principal waterways. Rising in the northwestern part of the state, it meanders in a southeasterly direction until it empties into the Gulf of Mexico near the town of Freeport. Along the lower reaches of this great river, the Mexican government granted land to Stephen F. Austin for purposes of colonization. He was permitted to bring 300 families into this area. The first settlements were made in 1821.

In 1836, Austin County was created, and it became the site of much of Austin's early colonial activity. Approximately 1,000 square miles in area, this county was divided from north to south by the Brazos River thereby making two large sections of land east and west of the river.¹

* The author, formerly rector of St. Bartholomew's Church, Hempstead, Texas, is now curate of the Church of St. Michael and All Angels, Baltimore, Maryland.—*Editor's note.*

¹ *Texas Almanac, 1952-53* (Dallas, Texas: A. H. Belo Corporation, 1951), pp. 514, 612.

By 1845, when Texas entered the Union, the portion of Austin County east of the Brazos River had become a highly profitable plantation area. Over one thousand slaves were employed there on the plantations, farms, and forests which belonged to about two hundred individuals.²

During the Reconstruction era, on May 19, 1873, Governor Edmund J. Davis approved an act of the Thirteenth Legislature which joined the eastern portion of Austin County to a part of Grimes County to create Waller County. Hempstead became the county seat of this new governmental unit.³

The town of Hempstead had come into being some seventeen years earlier than the county of which it became the governmental seat. The need for better transportation had caused leaders among the planters in Central Texas and various businessmen from Houston and Galveston to organize the Houston and Texas Central Railroad Company. This decision was taken following a meeting held on July 3, 1852, at Chappell Hill, Washington County, Texas. Among the directors of this new company were Richard Rogers Peebles, M.D., and James W. McDade, the founders of the town of Hempstead.⁴

On December 29, 1856, Peebles and McDade entered into an agreement to form the Hempstead Town Company

for the purpose of laying off and building up a City or Town to be called *Hempstead* in the County of Austin in the State of Texas, at or about the Fiftieth mile of the Houston and Texas Central Railway upon the line thereof from the City of Houston in said State toward the Brazos and Red Rivers upon the contemplated line of the said Railway, which town is to be located upon the certain tract of land this day sold and conveyed by the said Peebles and his wife Mary Ann by deed of even date herewith to the said McDade which land is described in said deed as follows to wit: "Beginning at a stake on a mound inside the head right league of Jared E. Groce, Jr. . . . The area comprised being (2,000 acres) Two thousand acres of land. . . ."⁵

² Vernon Loggins, *Two Romantics and Their Ideal Life: Elisabet Ney, Sculptor, Edmund Montgomery, Philosopher* (New York: The Odyssey Press, 1946), pp. 204-205.

³ *Journal*, 13th Legislature, pp. 16, 172, 191, 218, 360, 405, 420, 600-602, 634, 816-817, 894-895, 1094, 1098. The author owes this information to an abstract of the *Journal* furnished by the Texas State Archives to the Honorable John C. Winfree, County Judge, Waller County, Texas.

⁴ *Tri-Weekly Telegraph*, Houston, Texas, Vol. 21, No. 123, May 4, 1859. See also St. Clair Griffin Reed, *A History of the Texas Railroads and of Transportation conditions under Spain and Mexico and the Republic and the State* (Houston: The St. Clair Publishing Co., 1941), pp. 67-68.

⁵ *Deed Records, Waller County*, Vol. B, p. 211.

The railroad was officially opened at Hempstead on June 29, 1858. A great celebration was held with a special train from Houston bringing excursionists to the new town. After much speech-making, barbecued beef ("enough to feed five thousand people") was served to all. A pyrotechnic display in the evening and balls held at two hotels completed the celebration. The advent of the railroad was viewed by all present as a guarantee of the stability of the new town. By November 15, 1858, Hempstead had become an incorporated municipality.⁶

The Formation of St. Bartholomew's Mission

The opening of the railroad made it possible for the Rev. William Tucker Dickinson Dalzell, rector of Christ Church, Houston, Texas, to begin work in Hempstead. Dalzell remarked in his annual report for the period of May, 1858, to May, 1859:

I have commenced missionary work at Hempstead and trust to be able to report something favorable of this point next year.⁷

Although it is impossible to fix exactly the date on which this work began, it is a reasonable inference from the name of the mission that it was organized during August, 1858. The calendar then in use in the American Episcopal Church provided only one major feast day in the month of August, that being St. Bartholomew's Day. No other reason for the choice of dedication has been demonstrated to account for it. The infrequency of such a dedication in the American Episcopal Church is still remarkable: only forty churches were so named by 1956.⁸

The first ministrations in Hempstead which Dalzell recorded were seven baptisms done on May 19 and June 4, 1859. That same June, the Standing Committee of the Diocese of Texas, acting as the Ecclesiastical Authority, met at Trinity Church, Galveston, and took action concerning this new mission:

Brenham and Hempstead were united, and made a missionary sta-

⁶ *The Houston Republic*, June 26, 1858; *Weekly Commercial Telegraph and Business Register* (Houston, Texas), July 1, 1858; *Tri-Weekly Telegraph* (Houston, Texas), June 25, 1858.

⁷ *Journal of the Tenth Annual Convention of the Protestant Episcopal Church in the Diocese of Texas, 1859*, p. 25. These references will be hereafter abbreviated as "Texas Journal" followed by date and page numbers. Citations of all diocesan journals will follow this pattern.

⁸ Frank MacD. Spindler, "A History of Saint Bartholomew's Episcopal Church, Hempstead, Waller County, Texas" (Master's thesis, University of Houston, 1955), p. 74. See also *The Episcopal Church Annual, 1956* (New York: Morehouse-Gorham Co., 1956), p. 502.

tion; and the Domestic Board requested to grant for said station the sum of four hundred dollars.⁹

A correspondent for *The Church Journal* wrote of this new missionary outpost:

... Brenham and Hempstead will soon be connected by railroad; and as there are a number of Episcopalians in and around these towns, this would be a good field for an active, zealous young clergyman. There is a church building at the former; and if we expect to hold our own, this watchtower must be at once occupied.¹⁰

Bishop Gregg agreed with this view. Addressing the diocesan convention in 1860, he said:

... Application had been previously made to me by the Vestry [of St. Peter's Church, Brenham] to procure a clergyman for Brenham and Hempstead combined, to officiate once a month at the latter place. I am happy to say that the effort, since made, has been successful, and that a faithful laborer has been secured to meet their wants. ...¹¹

The "faithful laborer," the Rev. Daniel Shaver, came from Waco to Brenham, where he began his work on August 1, 1860:

For three months my labours were equally divided between this place and Hempstead, which is now giving promise of an encouraging growth in the work of the Church.

Since the first of November, my time has been wholly given to this parish [Brenham].

He had baptized three infants in Hempstead, and he reported fourteen communicants to be resident there. This is the first statistical indication of the communicant strength of the mission.¹²

On Wednesday, February 27, 1861, Bishop Gregg visited Hempstead, baptizing two and confirming three persons, and administering communion to the congregation. He made this notation in his diary:

... This place, with the well settled country around, presents a good field for the permanent establishment of the Church. Rev. Mr. Dalzell, at my request, and that of the people there, has consented to hold a semi-monthly service, until other arrangements can be made.¹³

⁹ *Parish Register, Christ Church, Houston, Texas*; photostats in Houston Public Library, pp. unnum. *Texas Journal*, 1860, p. 23.

¹⁰ *The Church Journal* (New York), 11 July 1860; article signed "Adelphos."

¹¹ *Texas Journal*, 1860, pp. 11-12.

¹² *Ibid.*, 1861, p. 37.

¹³ *Ibid.*, p. 22.

This second association with Dalzell continued until he resigned his cure in Houston on June 30, 1861.

Apart from the bishop's annual visit, February 17, 1862, no services are known to have been held in the mission during that year. This was due primarily to the shortage of clergymen in the diocese, as well as to the difficulties arising out of the Civil War.¹⁴

During 1863, the Rev. Richard S. Seely, rector of St. Paul's Church, Washington-on-the-Brazos, came to Hempstead once a month for services; the mission was, however, again vacant from 1864 until 1868.¹⁵

The Formation of St. Bartholomew's Parish

By 1867, Hempstead was beginning to recover from the despondency which followed the ending of the Civil War. A resurgent feeling of enterprise was coupled with a growing desire for a church edifice in the town. With a population of some 2,000, the question was often asked: "Is it not a little strange that in as large and thriving a place as Hempstead, there exists no church edifice?"¹⁶

Some of Hempstead's leading men took the initiative in organizing St. Bartholomew's Parish and planning to build a church in the community. On May 20, 1867,

At a meeting of citizens of Hempstead and vicinity, convened by previous appointment, there were present Dr. D. W. Brodnax, Capt. J. E. Herbert, Capt. W. M. Campbell, Jas. A. Lester, Esq., Col. J. L. Hollowell, Maj. J. E. Groce, Capt. L. Springfield, A. L. Robertson, Esq., Col. J. C. Rome, Dr. John Lark, S. J. Whitworth, Esq., Capt. Saml. J. Black, U. S. A., Dr. R. C. Watson, and others.

On motion of Capt. J. A. Lester, Dr. Broadnax was called to the chair, and Alex. Cooke elected secretary of the meeting.

On motion, articles for the organization of an Episcopal Parish were read, and unanimously adopted by the meeting.

On motion of Jas. A. Lester, Esq., the following gentlemen were elected a Board of Vestry, to wit: Dr. P. S. Clarke, Maj. J. E. Groce, Col. J. L. Hollowell, Dr. D. W. Brodnax, Capt. J. E. Her-

¹⁴ *Ibid.*, 1862, p. 17.

¹⁵ *Register of Parishes, Diocese of Texas* (MSS., 3 vols.; Office of the Registrar, The Episcopal Theological Seminary of the Southwest, Austin), Vol. I, p. 36. Although this register lists the vacancy as being from 1864-1866, and shows the Rev. Lindsey P. Rucker as rector from February, 1867 to 1871, the author is convinced that this is an error. The *Church Almanac*, 1867, p. 60, lists Rucker as the missionary at Caldwell, Texas. Further, a careful reading of the *Texas Journal*, 1868, shows that Rucker, reporting in May, 1868, by "February last" obviously means February, 1868. This coincides with the notice of Rucker's preaching in Hempstead appearing in the *Texas Countryman*, February 19, 1868, quoted below.

¹⁶ *Texas Countryman* (Bellville and Hempstead, Texas), January 11, 1867.

bert, Mrs. Alex. Cooke, J. A. Lester, Esq., Col. J. C. Rome, W. H. Bennett, Esq., Col. J. W. McDade and F. J. Cooke, Esq.

On motion, duly made and seconded, Dr. Brodnax was elected Sr. Warden, and Alex Cook, Jr. Warden of the Vestry, and Mr. Jas. Lester, secretary and treasurer of the same. On motion, Messrs. Lester, Cooke, and Herbert were elected a committee, to which funds for the payment of a tax levied upon this place by the Bishop of the Diocese, for the years 1865 and 1866, amounting to sixty dollars. [were to be paid?]

On motion, duly made and carried, by unanimous vote, Col. J. W. McDade, F. J. Cooke, Esq., and Maj. J. E. Groce, were elected a separate committee, in behalf of the town of Hempstead, to wait upon the Convention of the Episcopal Church at Brenham, to be convened upon the 30th inst., and to offer said Convention such inducements as in their judgment they should think best, for the location of an Episcopal College in this place.

On motion, the following gentlemen were elected delegates to the Convention to be holden at Brenham, on the 30th inst., to wit: Col. J. C. Rome, Dr. D. W. Brodnax, Maj. J. E. Groce, and Col. J. L. Hollowell.

No other business being before the meeting, on motion the same was adjourned *sine die*.¹⁷

From the profusion of military and professional titles borne by so many of the founders of the parish, some estimate can be made of their status within the community. There are no less than four officers of field grade and four of company grade rank among them. Seven were Confederate commissions, and one was a Unionist. This latter, Captain Samuel J. Black, was in command of some of the troops of occupation. His presence in the company of so many ex-Confederate officers is significant of the ability of the officer class in both armies to work together during the Reconstruction and also of the Church's over-arching loyalty.

Major J. E. Groce was of the family to whom much of the area of Austin County east of the Brazos River had been granted. Colonel McDade was one of the two founders of the town of Hempstead. In 1860, when there had been great excitement in Texas over alleged abolitionist plots to stir up a servile insurrection, three of these parish founders (McDade, Herbert, and Whitworth) had served on the Austin County Vigilance Committee. Three others (J. E. Groce, Alex. Cooke, and F. J. Cooke) had served on the Hempstead Vigilance Committee at the same time. This latter committee was said to have been composed of the "most reliable, firm, and stable men."¹⁸

¹⁷ *Ibid.*, June 7, 1867.

¹⁸ *Bellville Countryman*, August 4 and 25, 1860.

Colonel J. C. Rome was the superintendent of the Concordia Mills, one of the first cotton manufactories to be established in the state. Colonel Hollowell, who died in September, 1867, was declared to be one of Hempstead's "most worthy citizens."¹⁹

Mr. F. J. Cooke, an early resident of Hempstead, was a realtor. He was relied on by both the Confederate government and the provisional government of Texas during the Reconstruction. In 1863, he was an assistant in the povost marshal's office in Hempstead. In 1865, Provisional Governor A. J. Hamilton appointed him a notary public.²⁰

Captain Springfield was a leading merchant and cotton factor. Mr. Lester was another of the town's principal merchants.

It is remarkable to find four members of the medical profession listed among the founders. A fifth one, Dr. George Washington Ellington, must be added to this group. He had been a member of St. Bartholomew's Mission. He was later to serve at least thirteen years as the senior warden of the parish, one year as junior warden, four years as clerk of the vestry, and three years as parish treasurer. He was also a superintendent of the Sunday school.

The action taken by these men found its culmination in the diocesan convention, meeting in Benham, on May 31, 1867. At the morning session on that second day of the convention,

The Committee on New Parishes reported in favor of the reception of St. Bartholomew's Church, Hempstead, into union with the convention.

On motion, the report was received and adopted.

The Committee on Elections then reported the names of those elected Delegates from said Church.²¹

Dr. Brodnax, Mr. F. J. Cooke, and Colonel J. W. McDade then took their seats in the convention.

Bishop Gregg had stated in his annual address to the convention that, while visiting Hempstead on May 14, 1867, he had found:

. . . A subscription has been started . . . for a Church building, and a Parish organized. There is a general desire for the services of the Church and every effort will be made to supply the want so long and sorely experienced. . . .²²

This was done when the Rev. Lindsey P. Rucker became the first rector

¹⁹ *Texas Countryman*, September 4, 1867.

²⁰ *Bellville Countryman*, February 21, 1863; *Texas Countryman*, September 6, 1865.

²¹ *Texas Journal*, 1867, p. 7.

²² *Ibid.*, p. 24.

of the parish in February, 1868. He preached his first sermon in Hempstead on Sexagesima Sunday, February 15:

Last Sunday, Mr. Rucker, minister of the Episcopal Church, held services at Mr. Graves' school-house. The sermon was a good one, and the advice given to his congregation was well-timed and instructive. A very large number were present, and the attention given to his discourse was marked. . . .²³

After four months' service in the parish, Rucker gave this description of its situation:

This parish was organized last year, and has never had the regular services of a minister of the Church till since February last, when I took charge of it in connection with St. Peter's Church, Brenham. It suffered, in common with so many others last fall, from the prevailing epidemic, and requires time and patient labor to recover from the ravages of that devastating pestilence. Still I am happy to be able to report the parish in a healthy growing condition. The Vestry are taking active measures to secure lots for the erection of a church edifice, and it is earnestly hoped that they will succeed in building a comfortable house of worship before the next annual Convention.²⁴

The Acquisition of Land for Parish Use

This first rectorate of Mr. Rucker lasted until March, 1871, during which time land was acquired for the use of the parish and the construction of the church building was begun. In the matter of the land, it was decided to acquire Block One Hundred Ninety-Seven in the Hempstead townsite. Since the original plan of the founders of the parish envisaged the establishment of a school as well as the erection of a church, a larger piece of property was required than would have been usual otherwise. This block of land was particularly well chosen. On the east side, it lay along Fourteenth Street, still one of the principal residential streets of the town; while on the north, it was bounded by Austin Street, the main business thoroughfare. Bremond Street, on the south, and Fifteenth Street, on the west, are residential streets at the present. The property, therefore, had an easy accessibility and a pleasant neighborhood.

The blocks of land in the Hempstead townsite were laid off with alleys running north and south. Lots One through Five were west of the alley, while Lots Six through Ten were east of it.

²³ *Texas Countryman*, February 19, 1868.

²⁴ *Texas Journal*, 1868, pp. 30-31.

In the block chosen, the Church acquired all of the Lots except Number Two and Number Ten. The title to the land was then held in the name of the bishop and his successors in office. Thus it was that the Houston and Texas Central Railroad conveyed to the Right Rev. Alexander Gregg, D.D., his successors in office, on December 30, 1868, all of Lots One, Three, Four, and Six in Block One Hundred Ninety-Seven. On January 1, 1869, the same company conveyed to him Lots Five, Seven, and Nine in the same block. Mr. William R. Baker, one of the directors of the railroad company, exchanged Lot Eight in that block for another lot elsewhere in the townsite. He did this in order that Lot Eight might "be used for church purposes."²⁵

Lot Ten was acquired from Sarah M. Peebles on December 8, 1905, when it was deeded to the second Bishop of Texas, the Right Rev. George H. Kinsolving, his successors in office, "for the use and benefit of" St. Bartholomew's Church, Hempstead, Texas.²⁶

The project for founding a school in connection with the parish failed. A diocesan school, formerly located in Anderson, Texas, was moved to Brenham instead of Hempstead. The severe yellow fever epidemic of 1867 had crippled the parish by removing at least five of its founders, including Colonel McDade, who was a member of the committee on the school. Further, since the parish was now being regularly supplied with Church services by its first rector, there was a growing desire for a church building. It was, therefore, no longer necessary to have so much property. It was decided to keep the lots on the east side of the block, Lots Six through Nine (Lot Ten not having yet been acquired), and to dispose of the Church's holdings on the west side. On September 21, 1875, Bishop Gregg conveyed to T. S. Reese, Lots One, Three, and Five, for a consideration of \$180.00. Lot Four was deeded to J. M. Andress on December 18, 1875, for \$60.00 "paid by J. M. Andress in work and labor upon the church building of St. Bartholomew in the City of Hempstead."²⁷

The Building of Saint Bartholomew's Church

The decision to build a church was made at a meeting held on the First Sunday after Easter, April 19, 1868:

On last Sunday initiatory steps were taken by the Episcopal citizens of this city towards the erection of a house of worship for their

²⁵ *Deed Records, Waller County, Texas*, Vol. 15, p. 30; Vol. 15, p. 31; Vol. 26, p. 201.

²⁶ *Ibid.*, Vol. 28, p. 127.

²⁷ *Ibid.*, Vol. 2, p. 406; Vol. 2, p. 392.

denomination. We expected to have been able to have furnished our readers with a report of the proceedings of the meeting this week, but were disappointed.²⁸

While the vestry presumably concerned itself with the acquisition of land and plans for building, the women of the parish began their efforts to raise money for the church. They decided to hold a "Ladies Fair," which netted \$236.25. This was probably a Shrove Tuesday celebration, since Ash Wednesday fell on February 10, 1869, and they published their financial statement on the following Friday, February 12th. An interesting insight into the organization of this affair can be gained from this statement:

Receipts

From the Contribution Committee, composed of Mrs. Blake, Mrs. Violet, and Mrs. Buck	\$ 69.65
From the door keeper, Mr. Rankin	38.75
From the fruit table, Mrs. Buck	47.50
From the cake table, Misses Peebles	47.25
From the fancy toy table, Miss Briggs	28.30
From the oyster table, Mrs. Hooper	28.20
From the coffee table, Mrs. Springfield	19.00
From the post office, Miss Efnor	20.90
From the menagerie, Mrs. Efnor	19.95
TOTAL	\$319.50

Expense

For oysters, crackers, etc.	\$ 18.75
For apples and oranges	5.00
For Stationery and Printing	3.95
To J. T. Griffin & Co., for toys, etc.	12.90
To Thatcher & Springfield, for sardines	5.15
To servant hire	13.50
Bill to J. Buchman, for toys	24.00
TOTAL	\$ 83.25
Balance net proceeds on deposit with Thatcher & Springfield as per certificate	236.25 ²⁹

Within the month after Easter, 1869, another fund raising venture was undertaken. This musical evening, described by the editor of the *Houston Union* as a "magnificent entertainment," had the following program:

²⁸ *Texas Countryman*, April 22, 1868.

²⁹ *Ibid.*, February 12, 1869.

TABLEAUX	Farries offering to Flora.
MUSIC—Duet	Larbord Watch.
MUSIC—Duet	Mocking Bird.
TABLEAUX	Night and Morning.
MUSIC—Duet	In the Star-Light.
MUSIC—Guitar	Daisy Dean.
TABLEAUX	Literary Lady.
MUSIC—Solo	Convent Bells.
MUSIC—Duet	Matrimonial Sweets.
MUSIC—Solo	Come with thy lute to the Fountain.
CHARADE	The Rose Without Thorns.
MUSIC	Instrumental.
MUSIC—Solo	Comic.
MUSIC—Solo	Ah! I have sighed to rest me.
TABLEAUX	Execution of Mary, Queen of Scotts.
MUSIC—Solo	Brighter than the stars soft Gleaming.
MUSIC—Duet	Murmuring Sea.
MUSIC—Guitar	Auro Lea.
TABLEAUX	Joshua, Chewer of Tobacco.
MUSIC—Solo	Sung in German.
MUSIC—Duet	Back to our Mountains.
MUSIC—Duet	Post Boy Polka.
TABLEAUX	Advice to Young Married Couples.
MUSIC—Duet	When night comes o'er the Plain.
Admission \$1.00; Children 50 cents. ³⁰	

It was reported later that

... the concert at Hempstead last Thursday night was a complete success. The house was well filled, and everything passed off to the entire satisfaction of the audience. Much credit is due Dr. H. St. George Douglas, and Mr. Miles Coggesall, for the interest and capacity they displayed in getting up so entertaining a concert in the little city of Hempstead, and we are glad to hear that the affair was so well appreciated last Thursday night, that the gentlemen and ladies who participated have been induced to repeat the performance to-night.³¹

... We have not the time or space to particularize, suffice to say, that the performance was well executed, highly entertaining and fully appreciated. The rendition of "Matrimonial Sweets" by Mr. C. and Mrs. G. was splendid and took well. The Tableaux "Night and Morning" was well gotten up and favorably received. The execution of "Mary Queen of Scotts," could not be surpassed. The whole affair was a decided success. . . .³²

³⁰ *Houston Union*, April 28, 1869.

³¹ *Ibid.*, May 3, 1869.

³² *Texas Countryman*, April 30, 1869.

The two performances raised \$133.50, "which will go a great way towards accomplishing the purposes intended."²³

On the feast of the Exaltation of the Holy Cross, September 14, 1869, the finance and building committee of the vestry published a statement of their activity. This committee, very likely appointed at the parish meeting of April 19, 1868, reported:

Representing the Finance and building committee of the Episcopal Board of Vestry of St. Bartholomew's Parish, we desire to submit to the people of Hempstead and vicinity, especially those friendly to Church enterprise in this place, a statement of facts connected with the project of building an Episcopal Church here.

Last Spring an effort was made by the Board of Vestry to carry into effect the desires of the citizens of the place, towards erecting such a building; and the result of the effort was the procuring from the Town Company, a very eligible block of lots for a church site, and a realization, on the part of the ladies, the proceeds of the

Fair		\$235.50
Proceeds, 2 Conc'ts	\$94.00	Coin
Less am't paid for Choir books, 11.75		82.25
J. H. Glass subscription paid		5.00
Dr. Warren Stones subscription paid		2.00

A Total of	\$324.75
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cash on hand and available for the purpose for which it was raised.

Other subscriptions were made by sundry parties, but not paid, as the parties were not called on.—all feeling of interest, from divers causes, seeming to have died out on the part of the Committee, the main cause being the scarcity of money in the country; and, it was determined that the present time would be more propitious, from the fact that our impoverished citizens would be better contented [conditioned?] to make cash subscriptions.—To further the intention of erecting such a building, the Rector of this Parish convened the Finance and Building Committee on the 1st inst., to take action on the matter; and it was agreed that estimates should be gotten up, and as soon as a requisite sum of money should be subscribed and paid in, to warrant the success of the enterprise, then the foundation of the building would be laid and the bill of lumber contracted for, and the work pushed ahead.

The result of these estimates, as made by Mr. Sutton Allen and the Rev. L. P. Rucker, Rector of the Parish, sum up as follows:

Brick foundation or piers	\$200.00
Bill for lumber on the ground	450.00
A total of	\$650.00

²³ *Ibid.*, May 7, 1869.

to be expended to procure the necessary material to make a beginning; leaving about \$325 to be realized before the committee can contract for the necessary material.

The committee, propose to raise by subscription or otherwise, this amount, in order to contract at once for the lumber and other material, and then contract with Mr. Allen, to erect the building and gradually raise funds sufficient to discharge the pay of the mechanics as the work progresses.—To accomplish this purpose, we appeal to the citizens for assistance, and cash subscriptions are earnestly solicited.

To the ladies we suggest the propriety of having another Fair at once, as being the best means by which to raise the requisite amount to commence the work which once began we have every confidence of its ultimate success.

Subscriptions can be paid to either the undersigned committee, or Col. Thatcher, trustee of the church funds.

P. S. CLARK	} Committee ³⁴
W. AHRENBECK	
T. B. WOOD	
J. W. NOONER	
A. B. COGGSHALL	
GEO. G. LESTER	

Actual construction of the church did not begin until 1870. The rector announced in May that \$600.00 had been contributed for the church building, "chiefly by efforts of the ladies," and that work had commenced upon it.³⁵ Work was still going on in August: "The Episcopalians have a church edifice under way."³⁶ It was not until some time after November, 1871, that services could be held in the church.

This building, with some alterations, served the parish until mid-September, 1957. Facing Fourteenth Street, on the east, it was a frame building, approximately thirty feet wide and fifty feet long. It had a tower entrance, with two-leaved doors. Originally the church was arranged with two aisles, and inner doors opened into it on the north and south sides of the tower room. Later the interior was changed to a center aisle plan, and the interior doors were changed to conform to this arrangement. Four gothic arched windows of three sections each were set into the north and south walls, two in the east wall (one on either side of the tower), and a very large triptych window was placed behind the altar in the west wall. The directions used above are geographical ones rather than liturgical.)

³⁴ *Hempstead Weekly Countryman*, October 15, 1869; article, "A Church in Hempstead," dated September 14th, 1869.

³⁵ *Texas Journal*, 1870, p. 26.

³⁶ *Daily Houston Telegraph*, August 19, 1870.

A door in the west wall apparently led into a very small sacristy. The choir was situated in the rear of the church in a "gallery," which was a raised platform rather than a balcony. In the front, the altar was railed in a rectangular fashion. A lectern and prayer desk, still in use, completed the chancel furniture. The altar itself was a very small one, not more than five feet long and probably closer to four feet in actual measurement. It was furnished with a cross and two candlesticks. A small credence bracket held a pair of flat alms basons.

Originally the interior of the church was bare wood. At one time it was painted white, with a little of blue mixed with the white paint. Later canvas and wallpaper were applied to the walls. From a fifteen foot ceiling there was hung a large chandelier holding kerosene lamps, but several other single lamps were needed to light the building.

The exterior of the church was battened, instead of being weather-boarded at first.³⁷

Why it took so long to build this relatively simple building is not immediately apparent. Bishop Gregg noted, on May 16, 1871, "The church building here remains unfinished."³⁸ Although some \$212.00 were spent the same year for "church repairs," there was difficulty in raising the money.³⁹

It is possible that some difficulty between the rector and his parishioners entered into the matter:

For want of support, I found it necessary in March last [1871] to engage in teaching, at Brenham, and consequently, was compelled to give up my appointment at Hempstead. I very deeply regretted the necessity of taking such a step, but felt that my way was completely hedged up at Hempstead, and therefore, reluctantly retired from the field.⁴⁰

Rucker's successor, the Rev. James T. Hutcheson, on the other hand, reported receiving \$235.50, "subscription toward completing the church," together with \$196.00, the proceeds of another concert.⁴¹

I took charge of St. Bartholomew's Parish, Hempstead, in November, 1871. Since then, with funds obtained in the parish, the church building has been put in a proper condition for service. With the proceeds of the concert reported above, which we have still on hand,

³⁷ This description is based on a photograph, *circa* 1886, loaned to the author by Mrs. W. H. Shindler, together with facts learned in conversation with Mmes. J. J. Crook, George S. Osborne, and R. E. Tompkins, and Miss Barbara M. Groce, all of Hempstead, Texas.

³⁸ *Texas Journal*, 1871, p. 28.

³⁹ *Ibid.*, p. 43.

⁴⁰ *Ibid.*, p. 43.

⁴¹ *Ibid.*, 1872, p. 68.

we expect to furnish the Church with chancel and pews, and we hope to be able, at no distant day, to report its entire completion. . . .⁴²

Bishop Gregg was able to hold services in the church at the time of his annual visitation, February 13-14, 1872. Praising the work of the rector, he added: "The people themselves, who had been almost hopeless, were surprised and delighted at the result of his efforts."⁴³

On June 4, 1872, Hutcheson resigned his rectorate, and he was succeeded by the Rev. John Cooper Waddill of Calvert, Texas. "We have purchased an organ and put pews in church." This was a reed organ having false pipes. The value of the church building was reported to be \$800.00.⁴⁴

If there had been any difficulty with Mr. Rucker, it was removed by 1875. He resumed the rectorate in that year. The church building, freed from any remaining debt, was consecrated on the Fourth Sunday in Advent, December 19, 1875, by Bishop Gregg, who was assisted by the rector and the Rev. Henry Justus Brown. The bishop preached and administered the Holy Communion at this service. "The occasion was one of much interest for the Faithful here, who had so long labored under many discouragements." A large number of adults were baptized, and ten persons were confirmed, at the time of the consecration of the church.⁴⁵

Modifications of St. Bartholomew's Church

While this building served the parish, various changes were made both to the exterior and the interior of it. The most extensive modifications were undertaken during the tenure of the Rev. Frederick Sebright Leigh (April, 1886-October, 1890). In June, 1886, following an ice cream festival held by the ladies the previous month, the church was weatherboarded, which added "greatly to its appearance and the comfort of the congregation."⁴⁶ By the end of the year, the diocese was informed:

The ladies of the congregation have not been idle the past few months, and despite the cry of "hard times," have still succeeded in doing some good work. Raising money by a supper and other means,

⁴² *Ibid.*, annual report, signed J. T. Hutcheson.

⁴³ *Ibid.*, 1872, p. 30.

⁴⁴ *Ibid.*, 1873, p. 66.

⁴⁵ *Ibid.*, 1876, p. 33. This date also marked the twenty-eighth anniversary of Bishop Gregg's ordination to the priesthood; see Wilson Gregg, *Alexander Gregg, First Bishop of Texas* (Sewanee, Tennessee: University of the South Press, 1912), p. 21.

⁴⁶ *Texas Churchman*, June, 1886, p. 2.

they are now painting the outside of the church building, which they have but lately weatherboarded, and are about to raise and complete the tower. They have also vastly improved the churchly appearance of the interior, by removing the choir loft, formerly at the back of the church, and placing the organ and choir seats to the right of the sanctuary, which has been somewhat curtailed in order to admit of this arrangement; and on Advent Sunday deft fingers had vested the altar and lectern with appropriate violet cloths. . . .⁴⁷

This work reached its conclusion by Christmas. Although Mr. Leigh, being still in deacon's orders, was unable to offer "the great Sacrifice" of the Holy Communion, nevertheless the congregation kept the feast in the grand manner:

. . . at 11 o'clock on Christmas Day, a large congregation gathered to join with all Christendom in offering praise and thanksgiving to Almighty God. The church was simply but suitably decorated. The altar, brilliant with many lights and vested in white and gold, being spanned above by an arch of evergreens mingled with moss. St. Bartholomew's Church is now newly painted outside, its tower raised and completed, and proudly bears on tower and chancel the sign of our redemption. Great praise is due to the active members of the Ladies' Aid Society for the churchly results of their most faithful and persistent labors.⁴⁸

These changes resulted in a monastic, or Hobartian, choir arrangement in the chancel. Leigh saw to it that the false pipes were removed from the reed organ, since nothing false should be used in the church. The great window behind the altar, which let too much light into the eyes of the congregation, was now largely blocked out by a dossal curtain hung midway across the window. Above the dossal, and over the central light of the window, was placed a very large picture of the Crucifixion, mounted in a massive Victorian gilt wood and red velvet lined frame.⁴⁹

The altar itself, in addition to having a properly colored, full length frontal, now bore six candlesticks and a crucifix of brass. These were the gift of the Rev. Mr. Leigh:

Note—At a Vestry-meting held in S. Bartholomew's Rectory—at 7:30 P.M. Oct. — 1890, The Rector in the chair—present Dr. G. W. Ellington—Dr. P. S. Clarke—Mr. T. S. Reese. The following resolution was unanimously passed and ordered to be inscribed in the Register—there being no minutes kept of the Vestry meetings—

⁴⁷ *Ibid.*, December, 1886, p. 2.

⁴⁸ *Ibid.*, January, 1887, p. 2.

⁴⁹ Description based on a picture of the chancel, *circa* 1886, loaned to the author by Mrs. W. H. Shindler, Hempstead, Texas.

Resolved—That the Vestry of S. Bartholomew's Church—Hempstead—have promised their retiring Rector, The Rev. F. Sebright Leigh, that should at any future time the picture of the Crucifixion and the Altar Cross and Candlesticks at present the one above the Altar in S. Bartholomew's, the others on the upper gradine—not to be used in the Church—they will each and all be returned to Mr. Leigh.⁵⁰

The church tower, approximately ten feet wide and eight feet deep, rose to a height of forty-two feet. Its being "raised and completed" in 1886 meant the addition of a steeple topped by a cross. It remained until 1912, when "the old, ungainly steeple" was removed. An electric cross was affixed to the east side of the tower, and "new and elegant electric lights were properly hung" on the inside of the church. In remodelling the tower, a great wooden cross was fixed to the tower roof. It was surrounded by a low wooden railing, which remained there until the summer of 1951. In repairing the roof then, the railing was removed because it had rotted. At the same time a new beam was added to the cross.⁵¹

Although the church had been badly shaken and damaged in the hurricanes of 1900 and 1915, it was not until 1933 that it was found necessary to install additional bracing construction. Several steel tie-rods with turn-buckles were put in under the floor to draw together the foundation. Inside the church, three trusses were added to strengthen the walls. A new floor was laid over the old one. The single aisle arrangement of the interior was instituted, and the inner doors of the tower were relocated to conform to this design. Mr. T. F. Sanders, a carpenter, did this work under the direction of Mr. J. Thomas Shindler.⁵²

The sum of \$182.00 spent in 1908 for church improvements resulted in the addition of two small rooms to the west end of the church. One served as a sacristy, and the other was a bedroom for the rector, the Rev. Henry Justus Brown. The latter room was needed because the rectory had burned. Father Brown lived in Houston. He came up by train in time to hold services on Tuesday nights; staying overnight, he celebrated the Holy Communion on Wednesday mornings, after which he returned to Houston. When the two rooms were added, the great

⁵⁰ *Parish Register, Saint Bartholomew's Church*, Vol. 1, p. 6.

⁵¹ *Texas Churchman*, December, 1912, p. 7: *Minutes of the Vestry, Saint Bartholomew's Church*, January and February, 1951. Tower repaired by E. D. Forrester.

⁵² *Texas Journal*, 1933, p. 122; also conversation with Mr. and Mrs. J. Thomas Shindler, Hempstead, Texas, on details of this work.

window behind the altar was removed. The parson's bedroom in later days was used for a Sunday school class.⁵³

About 1920, a new wooden altar (7'6" x 42" x 30") was placed in the church. The smaller altar, which it replaced, was given to St. Paul's Mission, Park Place, Houston, Texas, when it was organized in 1923.

On Easter Sunday, 1938, a reredos, two retables, and a tabernacle were added to the altar. They were made by Mr. O. T. Walnitzek, a woodworker in Bellville, Texas. An altar stone, designed by Mr. E. J. Woodmansee and carved by Mr. Paul Lively, both of Austin, Texas, was set into the mensa of the altar in April, 1951.⁵⁴

On All Saints' Day, 1950, the Shrine of Saint Bartholomew was dedicated. It was composed of a photographic copy of the painting, "Saint Bartholomew," by José María Ribera (El Españolito), and a single red vigil light burned before it.⁵⁵

St. Bartholomew's Rectory and Other Buildings

After the church had been built and consecrated, the parish turned its attention to providing a rectory for its priest. The first such building was built in 1878, under the leadership of the Rev. W. W. Patrick. Bishop Gregg commented on this undertaking:

There is a deepening conviction of the necessity for a rectory in every parish, and I have uniformly urged it on our vestries as paramount, in the first instance, to a church building. Secure a permanent home for the minister, on the church lots if possible, and then, with this heavy incubus for the parish and the rector removed, other results will soon certainly follow, and permanent ministrations much more likely to be secured.

The rectory at Hempstead, (which but for the persevering efforts of the Rev. Mr. Patrick would not have been built), has been freed from incumbrance, and is now the comfortable home of the rector.⁵⁶

As if to bear out his contention, Bishop Gregg further reported that the Rev. Edwin A. Wagner had accepted a call to Hempstead and Navasota, giving two Sundays a month to St. Bartholomew's, and making it his place of residence.⁵⁷

This building was destroyed by fire in 1908. It was replaced by

⁵³ *Parish Register, Saint Bartholomew's Church*, Vol. 1, p. 7, notation concerning the call issued to Father Brown by the vestry.

⁵⁴ *The Book of Remembrance, Saint Bartholomew's Church*, List of Memorials and Gifts.

⁵⁵ *Ibid.*

⁵⁶ *Texas Journal*, 1880, p. 5.

⁵⁷ *Ibid.*, p. 6.

June 1, 1910, by another frame building, which still serves the parish. It cost approximately \$1,803.87. Built with a wide central hall, two bedrooms, a large living-room with a bay window, dining-room, kitchen, and pantry, this house had no less than three chimneys, one opening into a fire-place. The bathroom was an "after-thought" installation on the back porch, doubtless being added after a city water works was established. Across the front of the house, there is a wide porch with four round pillars having Corinthian capitals. The ceilings of the house are fully twelve feet high.

A very large attic space was included in the building. In the event that some future rector had a large family, there would be space available there for two more bedrooms.

After the advent of the automobile, a small wooden garage was built on Lot Ten of the church's block. This building was sold and removed in the spring of 1950. A two-car garage, having a concrete floor, asbestos siding, and a metal roof was built in June-July, 1952.

Sidewalks were laid on the church property in July, 1953. In addition to walks leading to the church, the sacristy, and the rectory, a walk the length of the block was laid parallel to Fourteenth Street.

The Movement to Replace the Original Plant

Recognizing the continual problem of maintenance involved with frame construction, there has been a growing movement to replace the present buildings with others of a more durable type. This movement began in 1921:

The children of the Sunday School have started a fund for the rebuilding of the church, one of the oldest wooden structures in the diocese, and are creating a great interest that promises well for the consummation of their ideal.⁵⁸

No new construction came of this initial effort. However, on June 2, 1948, during the tenure of the Rev. Alvin Van Pelt Hart, a banquet served at the Community Center launched the drive for a new building fund. A new church of brick construction was proposed. The old church building was to be moved and remodelled to serve as a parish house. Some \$5,000.00 were raised for this purpose, but the project was not carried to completion.⁵⁹

At the annual meeting of the parish, January 5, 1954, the matter of the building project was brought up once more. A parish committee, to

⁵⁸ *Texas Churchman*, June, 1921, p. 3. Mrs. Sam Cheek, now of Bay City, Texas, was responsible for this project.

⁵⁹ *Ibid.*, June, 1948, p. 10.

be appointed by the vestry, was authorized. It was directed to secure suitable architectural plans for a new church and parish house and to determine the possible financial support of such a venture.⁶⁰

The parish committee was set up at a called meeting of the vestry on January 12, 1954. Under the supervision of the rector and senior warden, the committee was organized into three sub-committees: (1) Gifts and Solicitations, Mr. Robert C. McDade, chairman; (2) Plans and Building, Mr. Theodore M. Menke, chairman; and (3) Finance, Dr. L. L. Menke, chairman.⁶¹

This effort, begun during the tenure of the Rev. Frank MacD. Spindler, has been carried forward to a successful conclusion by the Rev. H. Gene Norman, rector of the parish since September 1, 1956.

Preliminary plans were drawn up by Mr. Edward F. Hildebrandt, an architect in Brenham, Texas. After considerable study and revision, final plans were prepared by Mr. John Flesher of Houston, Texas. The new building of brick construction includes both a church and a parish house. The church, located on the same site as the original structure, has been both geographically and liturgically oriented. The choir has once more been moved to a gallery in the back of the church in order that the congregation may have an unimpeded view of the altar. The parish house, adjoining the church, is located upon the rear portion of the center lots of the church property.

In preparing to carry out this program, in September, 1956, the rectory was moved to Lot Ten at the south end of the church's land. Some remodelling was then undertaken, such as the removal of the chimneys and fireplace.⁶²

The final services were held in the old church building on Sunday, August 25, 1957. During the early part of the following month, the church was moved to Prairie View, Texas, where it was re-dedicated as Saint Francis' Mission. It now serves the congregation formed at Prairie View Agricultural and Mechanical College.⁶³

Construction of the new building in Hempstead began in mid-September, 1957, under the direction of Mr. Henry Tiemann of Bellville, Texas. The fourth Bishop of Texas, the Right Reverend John E. Hines, D.D., fixed Whitsunday, May 25, 1958, as the day for the dedication of the new buildings.

⁶⁰ *Minutes, Annual Meeting, St. Bartholomew's, 1954.*

⁶¹ *Minutes, Vestry, Saint Bartholomew's, January 12, 1954.*

⁶² Letter to the author from the Rev. H. Gene Norman, Hempstead, Texas, dated September 16, 1956.

⁶³ *Hempstead News, August 23, 1957.*

The Effect of the Oxford Movement upon St. Bartholomew's Parish

The acquisition of land and the building of an adequate plant are outward signs of material progress in the life of any congregation. Their real worth is tested by their contribution to the spiritual growth of the Church members. It is important to inquire into the expression of the Christian life, both individually and collectively, which is manifested in any parish.

In studying the history of St. Bartholomew's Church, a basic element in the life of the parish has been the effect upon it of the Oxford Movement of 1833 and its continuing and evolving expression in the Anglo-Catholic Revival. The doctrinal teaching of this school of Anglican theology, together with its ceremonial expression, has been predominantly maintained in the parish since its foundation.

There is no doubt that the founder of the mission, the Rev. William Tucker Dickinson Dalzell, was a High Churchman. Following his ordination as a deacon on April 25, 1851, he went as a missionary of the Society for the Propagation of the Gospel in Foreign Parts to Mooretown, Jamaica. He was priested, in 1852, by the Bishop of Jamaica. He came to Savannah, Georgia, in 1854, to serve both as a priest and as a physician in the yellow fever epidemic there. Later he became the rector of the Church of the Ascension, Philadelphia, and he married Helen, the youngest daughter of Bishop Henry Ustick Onderdonk. He was rector of Christ Church, Houston, Texas, from 1857 until the end of June, 1861.

In theology his convictions were strong and positive. Educated in the conservative High Church school of thought, he revered the authority of the fathers, but his broad and liberal mind repudiated all narrowness and bigotry. The sacramental beauty of religion so completely enriched his heart and exemplified itself in his life that he daily became more and more a servant like unto his Master.⁶⁴

Dalzell was a strict adherent to the Church calendar. His normal practice was to celebrate the Holy Communion on the first Sunday of each month, on all Holy Days, and on the Ember and Rogation Days. In Houston, he kept Wednesdays and Fridays as Litany Days, holding a 10:30 a.m. service of Morning Prayer and Litany. On Holy Days other than Sunday, in addition to the Eucharist, there was "a short lecture on the subject of the day." He was also a thorough believer in

⁶⁴ *Louisiana Journal*, 1899, pp. 31-32.

catechising both privately and publicly the students in the Sunday school.⁶⁵

In his devotion to missionary activity, Dalzell founded not only the church at Hempstead, but also Calvary Church, Richmond, Texas. He visited occasionally St. John's Church, Brazoria, helping to maintain services in what was one of the parishes which united to form the diocese of Texas. Commenting on this activity, the Rev. Hannibal Pratt wrote:

Brother Dalzell, of Houston, kindly volunteered to supply Richmond, thus relieving me, at that time, of one hundred and twenty miles of stage travel, by night, monthly.⁶⁶

In Hempstead, apart from his teaching imparted through his sermons, Dalzell's work had permanence in the organization of the mission and in the seven baptisms which he did while in charge of the mission.

The relatively short tenure of the Rev. Daniel Shaver, in 1860, prevented his having any great effect upon the mission. He was formerly a Methodist minister, and he presumably read himself into the Church. He was ordained to the diaconate by Bishop George Upfold of Indiana in the chapel at Nashotah House, on June 11, 1854. There is no evidence that Shaver studied at Nashotah House before his ordination, but his theological principles were evidently acceptable to Upfold, generally classified as a High Churchman.⁶⁷ Before going to Texas, Shaver was in charge of St. Matthew's, Worthington, Indiana, where he reported:

... the principles of the Church are firmly maintained, and steadily gaining ground. During many assaults from various sources, we have quietly pursued our course.

And again, "the parish is growing in the holy principles of the Church of God."⁶⁸

Concerning his work at Brenham and Hempstead, Texas, Shaver saw in the increased number of baptisms and communions evidence of spiritual growth. "Daily I experience the sacred beauty and adaptation of the liturgy of the Church to all states and conditions of men."⁶⁹

⁶⁵ *Pennsylvania Journal*, 1856, p. 74, for service schedule at Church of the Ascension, Philadelphia; *Tri-Weekly Telegraph* (Houston, Texas), May 25, 1857, and August 25, 1860, for Houston practice.

⁶⁶ *The Spirit of Missions*, February, 1858, Vol. 23, p. 75.

⁶⁷ *Indiana Journal*, 1855, p. 17; E. Clowes Chorley, *Men and Movements in the American Episcopal Church* (New York: Charles Scribner's Sons, 1950), p. 167; Letter from the Registrar, Nashotah House, to the author, dated September 30, 1953.

⁶⁸ *Indiana Journal*, 1858, p. 46; *Ibid.*, 1859, p. 48.

⁶⁹ *The Spirit of Missions*, March, 1861, Vol. 26, p. 76.

From 1868 onwards, Shaver was under the jurisdiction of another High Church bishop, William Henry Odenheimer of New Jersey. When Shaver died on January 25, 1874, his bishop spoke of him as "a true and loving Christian, and a devoted worker in the duties of the Ministry." By interesting coincidence, Shaver was buried in St. Mary's churchyard, Burlington, New Jersey, that early center of High Churchmanship in the American colonies.⁷⁰

During 1863, the Rev. Richard S. Seely was the missionary in charge of St. Bartholomew's Church. He was a New Englander, and he too was formerly a Methodist minister. He was ordained deacon on December 1, 1844, by Bishop C. E. Gadsden of South Carolina, who also advanced him to the priesthood in 1846. Essentially a teacher, Seely was accustomed to catechising the children publicly.

He was of retiring disposition, devoted chiefly to books, knew little of the world and its ways, and exhibited always a strong conviction of its distinctive principles, and a warm attachment for the Church.⁷¹

The Rev. Lindsey Powell Rucker was yet another convert to the Episcopal Church. Called variously a "Methodist Protestant preacher" and "late a highly respectable Minister of the Campbellite Baptist denomination," Rucker became a candidate for holy orders on January 3, 1849. He was ordained a deacon and priest by the Provisional Bishop of Texas, the Right Rev. George Washington Freeman, in 1850 and 1851, respectively. His entire ministry in the Episcopal Church was spent in the diocese of Texas, and he was rector of the parish twice: 1868-1871 and 1875-1877.⁷²

His churchmanship certainly accorded with the Catholic movement in the American Church. He impressed others as being

... an example of rare loyalty to the faith, accurate scholarship in Catholic theology, and devout persistence in the prosecution of his sacred office.

In canon law, general and provincial, he occupied no mean rank in the American Church ...

... an untiring Priest in his ministrations at the Altar, and a venerable counsellor held in reverence by all who knew him.⁷³

⁷⁰New Jersey *Journal*, 1869, pp. 80-81; *Ibid.*, 1874, p. 147. Letter from the Rev. Dr. Walter H. Stowe, New Brunswick, New Jersey, to the author, October 3, 1953, cited G. M. Hill, *History of the Church in Burlington*, pp. 172-174, for Shaver's burial there.

⁷¹Texas *Journal*, 1871, p. 38; for ordinations, see South Carolina *Journal*, 1845, pp. 22-23, 44; *Ibid.*, 1847, pp. 24, 53.

⁷²Texas *Journal*, 1850, pp. 11, 25; *Ibid.*, 1851, pp. 9, 14, 20; *Ibid.*, 1852, p. 10.

⁷³*Ibid.*, 1890, p. 37.

In theology Mr. Rucker was a thorough Catholic. My grandparents and my mother considered him rather "High Church" in his beliefs. He also inclined to be something of a ritualist. One of the books in his library, which I now have in Brenham, was a manual of the altar which, when it was published, was perhaps considered most Popish! Miss Lucy Rucker told me once that Bishop Gregg did not always approve of some of her father's church ceremonial.⁷⁴

The Rev. James Theodore Hutcheson, D.D., rector, 1871-1872, can not be so easily classified in churchmanship as his predecessor. He was graduated with distinction from the Virginia Theological Seminary in 1854. Although the first year of his ministry was spent in Pennsylvania, he chose to work in Maryland under Whittingham, one of the leading High Church bishops. Whittingham ordained Hutcheson a priest on December 23, 1856, when at the same service Charles Chapman Grafton was made a deacon. (Grafton later became one of the first members of the Society of Saint John the Evangelist, commonly called "The Cowley Fathers," the first monastic order for men to be established in the Church of England since the Reformation; eventually he became the second Bishop of Fond du Lac.)⁷⁵

Hutcheson was in Hempstead when the church was built. It is impossible to determine now whether he or the congregation was responsible for putting the choir in a gallery in the rear of the church. This has often been regarded as an Evangelical or Low Church practice, but this feature was not retained beyond the middle of the next decade. With this possible exception, there is no record that Hutcheson tried to alter the Catholic background of the parish.⁷⁶

The Rev. John Cooper Waddill, D.D. (priest-in-charge, 1873), "a noble, consistent, faithful Christian minister," can not be classified positively as to his theological position, but he was probably a moderate High Churchman. He was a devoted educator and missionary both in Alabama and Texas. He had been ordained by Bishop Nicholas Hamner Cobbs, who has been called the "St. John of the American episcopate—gentle, humble, guileless." Like Hobart, Cobbs considered himself a Catholic, but he delighted in "Evangelical truth." While never using the

⁷⁴ Letter from the late Robert C. Stuckert, formerly of Brenham, Texas, and Cleveland, Ohio, to the author, December 3, 1951. Miss Rucker gave Mr. Stuckert most of her father's books, papers, and music, but Rucker left no journal or diary. It is remarkable that Lindsey Powell Rucker, Jr., a candidate for holy orders, died while attending St. Stephen's College, Annandale, New York, founded by George F. Seymour, one of the later leaders of the Catholic movement.

⁷⁵ *Maryland Journal*, 1856, pp. 27-28; George E. DeMille, *The Catholic Movement in the American Episcopal Church* (Philadelphia: Church Historical Society, 1950), pp. 135-136; Chorley, *op. cit.*, pp. 342-349, for Grafton.

⁷⁶ Chorley, *op. cit.*, pp. 88f. for Evangelical practices.

terms High and Low, he had a most profound regard for the Church: "Next to Christ, who is the Head, I love the Church which is His Body, with my whole heart." He exalted the sacraments, and spoke of the Eucharist as "a channel wherein grace is exhibited and confessed." Waddill, who apparently read for holy orders rather than attending a seminary, doubtless imbibed this type of theology from his bishop.⁷⁷

Dr. Waddill was interested in Church music. At Calvary Church, Pushmataha, Alabama, in 1860, he reported: "The congregation have purchased a melodeon, and thus increased very much the interest in the services."⁷⁸ At St. Bartholomew's, Hempstead, Texas, he was responsible for the purchase of an organ and for putting the pews in the church.⁷⁹

The Rev. Virginus O. Gee (priest-in-charge, 1873-1874) was another man who was ordained by a High Church bishop, Thomas G. Atkinson of North Carolina. In moving from that diocese, Gee went to Texas and Tennessee, during the episcopates of Bishops Gregg and Quintard. Gregg was certainly sympathetic to High Church views, and Quintard was a High Churchman. Something of Gee's own outlook can be gathered from the fact that he built a brick church of Gothic architecture at Russellville, Kentucky, in 1884.⁸⁰

This faithful and small flock have at last consummated the long cherished wish of having a house of their own in which they can worship God after the order of our branch of the One Holy Catholic and Apostolic Church. The building is a brick structure of full Gothic architecture with beautiful stained glass windows and appropriate emblems. . . .⁸¹

As the rector of Christ Church, Bowling Green, Kentucky, Gee maintained an unusually strict Lenten schedule of services:

Week-day services—Evening Prayer every day at 4:45 P.M., except Wednesdays, then at 7:15. At this last service a lecture is delivered. Wednesdays and Fridays—Morning Prayer with litany at 10 o'clock. Regular services on Sunday: Sunday-school at 9 A.M.; morning prayer, litany, and sermon at 10:30, evening prayer with sermon at 7:15. Communion first Sunday each month at mid-day service.

. . . The only way possible for the Church to flourish and exhibit her order and beauty is by holding continuous and systematic services on the same principle that all other operations are carried on successfully. . . .⁸²

⁷⁷ *Texas Journal*, 1902, pp. 51-52; Chorley, *op. cit.*, pp. 246-249, for Cobbs.

⁷⁸ *Alabama Journal*, 1861, p. 35.

⁷⁹ *Texas Journal*, 1873, p. 66.

⁸⁰ *Kentucky Journal*, 1884, p. 97.

⁸¹ *Kentucky Church Chronicle*, Vol. 8, No. 8, August, 1884, pp. 88-89.

⁸² *Ibid.*, Vol. 11, No. 4, April, 1887, p. 6.

Such an attitude was not new with Mr. Gee. When he left St. Andrew's Church, Bryan, Texas (where he had been the rector, while also having charge of Hempstead), the vestry adopted this resolution:

Resolved That in the great work he accomplished in our midst in building up and establishing our Zion, in the pure Catholic spirit of his administration, and in his exalted Christian Character exhibited in his daily walk, he has laid up in the hearts of his flock here a memorial of the most affectionate regard.⁸³

The Rev. William W. Patrick (rector, 1877-1878) had been a Sunday school teacher at St. David's, Cheraw, South Carolina, in Bishop Gregg's rectorate there. It is a fair assumption that his preparation for holy orders accorded with the conservative High Church position of Gregg. His ministry was spent largely in the diocese of Texas and the missionary district of Northern Texas, later the diocese of Dallas. The Dallas diocese has generally tended to be of a more advanced churchmanship than other parts of the state of Texas. Patrick was "a patient, self-denying, holy man, according to reports, and a tower of strength in times of depression."⁸⁴

There is no doubt as to the churchmanship of the Rev. Edwin Adolphus Wagner, who was rector of St. Bartholomew's Church, 1879-1880. He was a young planter, in South Carolina, who was converted after leaving college. Knowing no half-measures, he entered the General Theological Seminary in 1847, from which he was graduated in 1850. He was, therefore, a classmate of John Henry Hopkins, Jr., one of the new leaders of the High Church movement.⁸⁵

Bishop Gregg, an old personal friend, described Wagner as being:

Brave, high-toned and true—meek and gentle in spirit—full of sympathy and affection—catholic and most reverend in his churchmanship—ever considerate; loyal and loving, he left a record which it will be well for us all to ponder, and a memory that will be forever enshrined in the heart of the Church in Texas.⁸⁶

That Wagner should have been "catholic and most reverend in his churchmanship" is the logical conclusion of his life at the General Theological Seminary. Among the student body, he was associated with Hopkins, Morgan Dix, Eugene A. Hoffman (later the dean of the General

⁸³ *Minutes of the Vestry, St. Andrew's Church, Bryan, Texas*, p. 62; resolution is dated October 19, 1875.

⁸⁴ *St. Andrew's Tribune, Consecration Service Edition*, St. Andrew's Church, Fort Worth, Texas. Quotation supplied by the rector, the Rev. Louis F. Martin.

⁸⁵ Alumni List, *The Bulletin of The General Theological Seminary*, Vol. 39, No. 1, 1953, p. 14, hereafter cited as "Alumni Lists, GTS."

⁸⁶ *Texas Journal*, 1882, p. 5.

Seminary), and the future Bishop of Wisconsin and founder of the cathedral system in Milwaukee, William E. Armitage.⁸⁷

The faculty, which is so strong an influence in forming one's theological thinking, was generally inclined to the Catholic position. Studying under men such as the Rev. Drs. Benjamin I. Haight, Bird Wilson, John D. Ogilby, and the Right Rev. Benjamin T. Onderdonk, Wagner was brought into contact with leading figures in the Catholic Movement in the American Episcopal Church.⁸⁸

He was succeeded by another convinced Catholic, the Rev. Edwin Wickens, an Englishman. His picture shows him wearing surplice and colored stole. In his rectorate, St. Bartholomew's Church had a "well trained surpliced choir" which "rendered excellent music," including both hymns and chants.⁸⁹

Wickens was always "the faithful missionary," and he was continually making an effort to expand the Church. He was one of the first clergymen in Texas to make use of the mission technique of evangelistic outreach in small churches. It is notable that, at the end of one mission conducted in Hempstead, he celebrated the Holy Communion assisted by a "Deacon" and "Subdeacon," the terminology applied normally to the assistant clergy at High Mass.⁹⁰

A demonstration of the mission technique had been made at Christ Church, Houston, Texas, during the winter of 1881-1882. The Rev. H. M. Thompson, of New Orleans, had conducted it. While various of the clergy believed that it would be beneficial, they felt the technique needed further trial in Texas.

... It was felt, to thoroughly test the matter, it would be wise for three clergymen of the state to go to a place where the society was weak and the religious tone of the people at a low ebb. What better place than Hempstead? This must be the very field. The few members of the Episcopal society entered heartily into the scheme. They had purchased in Houston a new organ, had repaired their old, tumbledown church and carpeted their platform. One clergyman was appointed to manage the mission, to have circulars printed, visit the people and prepare the way. Another, a very fine reader, to conduct the services, and the third to preach a series of most stirring sermons.

[The sermons, on "The Penitent Thief," "Eternal Punishment," and

⁸⁷ *Alumni Lists, GTS*, pp. 13-15; Chorley, *op. cit.*, p. 342.

⁸⁸ DeMille, *op. cit.*, p. 62.

⁸⁹ *Houston Daily Post*, June 4, 1882; photograph loaned by Mrs. W. H. Shindler, Hempstead, Texas.

⁹⁰ *Ibid.*; also *The Waller County Courier* (Hempstead, Texas), January 30, 1886.

the "Final Judgment," were preached by the Rev. J. J. Clemens, rector of Christ Church, Houston, Texas.]

No great flights of oratory, but simple exposition of the truth, plainly, candidly and honestly put forth; no urgent, begging appeals, no loud calling on the audience to rise up en masse if they desire not to go to the certain hot place not mentioned in Houston polite circles, but, as stated before, a plain, manly statement of facts. The result has been that the church was crowded at each service; many have inquired as to the truth; a large number (hundreds) have shaken hands with the mission men during the week and all wished them to come again. There is no doubt that every religious body in the town will reap benefit from it.

It is a good sign when we see the Episcopalians holding such services. . . .⁹¹

This first mission in Hempstead was held early in June, 1882. Four years later, January 20-23, 1886, another mission was held there. Wickens had arranged both a mission and a clerical conference. The Rev. Messrs. Harry Cassil, of Calvert; W. W. Patrick, of Brenham; Stanley S. Pentz, of Navasota; and S. M. Bird, of Galveston, were present in addition to the rector.

On Thursday, January 22, 1886, at 3 p.m., the clerical conference began under the presidency of Father Bird.

. . . after a full discussion it was determined to take the initiatory steps toward the organization of a convocation. Rev. Mr. Wickens was elected dean, and Rev. Mr. Cassil was appointed secretary of the provisional organization.

Rev. S. M. Bird was nominated dean of the "Convocation of Galveston," and Rev. Harry Cassil for secretary and treasurer, the nominations to be presented for Episcopal confirmation at the annual council of the diocese in May . . .

Friday morning Rev. S. M. Bird preached, and the holy communion was administered, Rev. Edwin Wickens being the celebrant, Rev. Harry Cassil, deacon, and Rev. S. S. Pentz, sub-deacon . . .

The interest in the mission was sustained throughout, and great good was done, as evidenced by the advanced spirituality of the members of the parish and congregation.

A marked feature was the excellent music. Hempstead has no little musical talent, and it was well practised on this occasion.⁹²

⁹¹ *Houston Daily Post*, June 4, 1882. The letter quoted was dated June 2, 1882, and was signed WYN. A second letter, signed "An Old Subscriber," further described the mission and quoted resolutions of thanks tendered the Rev. J. J. Clemens.

⁹² *The Waller County Courier*, January 30, 1886.

As a result of this initial action, the diocesan council of 1887 appointed a committee to report on the introduction of a convocational system. It recommended, in 1888, that "Canon II, Of Convocations and Missionary Work" be adopted. The recommendation was accepted, and three convocations were set up: Southern; Northeastern; and North-western. Meetings were to be held during the Trinity season, in Advent, and in Lent. All resident clergymen and two laymen from each parish or mission within the convocation were to be delegates to these meetings. A "Council Convocation" of all the members of the several district convocations was to be held annually on the day before the annual diocesan council opened. The bishop was to appoint the deans of the convocations.⁹³

After these efforts to strengthen the Church's work in the Diocese of Texas, Wickens moved to Dallas, Texas, in March, 1886. There he was rector of the Church of the Incarnation; and he later founded All Saints' Church, well known for many years as being one of the "highest" churches in Texas. Wickens guided its first thirteen years.⁹⁴

In April, 1886, with the coming of the Rev. Frederick Sebright Leigh, the full force of the Catholic movement reached the parish. Leigh was a young Englishman who had studied for holy orders under the direction of the Rev. S. Moylan Bird, Sr., rector of Trinity Church, Galveston, Texas. Father Bird had been made a convinced High Churchman by the controversies and persecution aimed at Dr. De Koven, and he taught Leigh a most Catholic doctrine. This was implemented in Leigh's association with the parish, both as deacon-in-charge and as rector, 1886-1890, and in his occasional ministrations after the latter date.

The extensive modifications of the church, which were undertaken by Leigh, have already been described. Some of them were related directly to his churchmanship. For example, the pulling down of the choir gallery, with its possible Evangelical connection, was one of the first things that High Churchmen did. The Hobartian choir arrangement was instituted in its stead. The use of colored altar cloths, evergreens and moss at Christmas and flowers at other times, the six candlesticks and crucifix (not a plain or empty cross), and the hanging up of the great picture of the Crucifixion over the altar—these plainly mark what was going on in the parish. There is further a picture of the Madonna and Child, formerly hanging in one of the Sunday school rooms, which

⁹³ *Texas Journal*, 1887, p. 47; *Ibid.*, 1888, pp. 19-20, 27, 36-37.

⁹⁴ *Dallas Journal*, 1919, p. 14.

probably was another of Leigh's gifts. Whether he used it above the altar at Christmas is not now known, but that was a practice among earlier ritualists.

It is notable that at this same time the altar in use in the church, while not completely of stone, did have a stone mensa. Also a credence bracket was placed conveniently near the altar in its proper position.⁹⁵

The climax was reached when a public announcement of church services could read in this manner:

Services at Bartholomew's Church Supnday, July 9th, by Rev. F. S. Leigh. Low Mass at 7 a.m., Sunday School at 9:30 a.m., High Mass and Sermon at 11 a.m., Vespers and Sermon at 8:30 p.m.⁹⁶

To be able to call the Holy Communion "the Eucharist" was considered advanced enough in those days, but to call it "Mass" was the epitome of Catholicity. It reflects how far the parish had absorbed its previous Catholic teaching.

Leigh's service schedule during Holy Week is significant. Throughout the week, there were daily matins and vespers. In addition to the Prayer Book offices, the Three Hours' Service on Good Friday was first held in the parish in 1887:

... the altar, lectern, and fald stool were hung in black, which, with the veiled Cross and plaintive music, added largely to the solemnity of the day. At 10 o'clock there was matins with litany and an address. Then at noon began the commemoration of the three hours' agony, with meditations on the seven words from the Cross. At three o'clock the bell was slowly tolled and the service came to a close. Quite a number remained the whole time, whilst a large increase took place after one o'clock to those who watched at the foot of the cross. Though few were used to this service, all who attended were much impressed with its solemnity and beauty. Again vespers at half past five; and Good Friday was over.⁹⁷

It was in 1887 also that Leigh instituted "The Flowering of the Cross," an English Easter custom which has been continued in the parish until the present.

In the afternoon the children of the Sunday School joined in a short service, during which they typified to themselves the Easter lesson

⁹⁵ The Rev. W. McDade Bennett, formerly a parishioner in Hempstead, gave the author information concerning the old altar.

⁹⁶ *Hempstead Weekly News*, July 6, 1893.

⁹⁷ *Texas Churchman*, Vol. 8, No. 10, May, 1887, p. 1. Later parish custom substituted an Hour of Devotion, 2-3 p.m., on Good Friday.

by converting a cross of dead wood into a symbol of living floral beauty.⁹⁸

Leigh was the first clergyman in charge of the parish whose picture shows him wearing a cassock. The more general use of this article of clerical clothing had come in with the Anglo-Catholic revival.⁹⁹

By the time that the Rev. John Robson Dunn took charge of the parish (1892-1893), many of the marks of Catholicity had been made. He was now entering into what had gone before. He, too, was an Englishman, and his picture shows him vested in cassock, surplice, and colored stole.¹⁰⁰

The Rev. Benjamin Andrew Rogers (rector, 1894-1902) was noted for wearing a biretta with his vestments.¹⁰¹

The Rev. Henry Justus Brown, D.D., (rector, 1903-1913) was "a man of deep devotion to the Church, humble and unassuming, a pastor to whom people were drawn . . . a beautiful and cultured preacher."¹⁰² He taught strongly the doctrine of the Real Presence, and he termed the Eucharist "the Blessed Sacrifice." During his tenure, Mrs. Florence Groce is reported to have made plain linen Eucharistic vestments for his use. This is the first indication of their revival in this parish.¹⁰³

Parson Brown was succeeded almost immediately by the Rev. Paul Trapier Prentiss, a graduate in 1908 of the General Theological Seminary. "His personal character impressed all who came into close contact with him."¹⁰⁴ In the absence of any evidence to the contrary, it is assumed that he carried on the conservative High Church tradition which would accord with his seminary training.

For a very brief period in 1919-1920, the priest-in-charge was a graduate of Nashotah House, the extremely High Church or Anglo-Catholic seminary. The Rev. Charlton Sutherland Turquand was notable for the large number of baptisms (fourteen) done within six weeks. He further emphasized the desirability of the daily celebration of the Eucharist. While he was in Hempstead, he held an early celebration at

⁹⁸ *Ibid.* The original cross is still in use. Little nosegays are thrust through holes drilled in the cross. In preparing for the first Easter services held during his rectorate, the author was told that the Sunday School faculty would prepare the nosegays. Casually he asked, "How many do you suppose we will need?" The immediate answer from the oldest member of the faculty was, "Exactly forty-two!"

⁹⁹ Photograph presented by Mrs. Charles E. Elliott, Hempstead, Texas.

¹⁰⁰ Photograph loaned by his grand-daughter, Miss Mattie Claire Dunn, Calvert, Texas.

¹⁰¹ Information from Mrs. James S. Cooke, Hempstead, Texas.

¹⁰² *Texas Churchman*, Vol. 30, No. 6, September, 1926, p. 3.

¹⁰³ *Ibid.*, Vol. 7, No. 7, December, 1912, p. 7; information from Miss Barbara M. Groce, Hempstead, Texas, the daughter of Mrs. Florence Groce.

¹⁰⁴ *Alumni List, GTS*, p. 38; *South Florida Journal*, 1924, p. 47, Bishop Mann's comments.

7 a.m. on Sundays. He also taught the usefulness of the Reserved Sacrament for communicating the sick, and spoke of his experience elsewhere in using a pyx to carry the sacrament to those ill in the influenza epidemic of 1918.

Father Turquand is further remembered for his extensive Christmas decorations in the church, particularly for having the opening words of the various carols over the arches of the windows. He desired to use colored Eucharistic vestments at the Christmas service, but he was dissuaded from this by an old parishioner who advised him to teach about them first, and then use them.¹⁰⁵

The emphasis upon the Holy Communion as the principal expression of Christian worship was continued by the Rev. Charles Harris, Jr., the rector from March 25, 1920, until March 31, 1921. During his short tenure, a new chalice, paten, and bread box of sterling silver were given to the parish. Two great "Eucharistic" candlesticks were also given, and a new credence was installed.¹⁰⁶

Harris made use of "Corporate Communions" for the various parish organizations. He also instituted the midnight celebration of the Eucharist on Christmas Eve and a second celebration later on Christmas morning, a practice still maintained in the parish.¹⁰⁷

From this period onwards until the coming of the Rev. Alvin Van Pelt Hart, there was little ceremonial change. The great battles of ritualism were over in the Church at large, and the local parishioners accepted the things for which the ceremonialists had fought as being helpful to their devotion and as outward signs of decency and order in public worship.

The only notable addition to the parish tradition in this period was the use of palms on Palm Sunday. As early as March, 1928, they were in use as altar decorations. Miss Barbara M. Groce, sacristan of that period, arranged the branches of the date palm (*Phoenix dactylifera*) in pots, giving the effect of a growing tree, and placed them on the altar.¹⁰⁸

¹⁰⁵ Conversations with Miss Barbara M. Groce, Mmes. James S. Cooke, J. J. Crook, George S. Osborne, and R. E. Tompkins, all of Hempstead, Texas. In 1953, an ewer for use at the font was given in commemoration of Father Turquand's ministry in the parish.

¹⁰⁶ *Texas Churchman*, Vol. 24, No. 2, May, 1920, p. 5, for the "Eucharistic" candlesticks and new credence; *Ibid.*, Vol. 24, No. 5, September, 1920, for chalice, paten, and bread box. Of the credence, the rector wrote: "We are without one at the present time," thereby raising the question of what happened to the small one used in Father Leigh's rectorate. It was probably removed when the larger altar was placed in the church.

¹⁰⁷ *Ibid.*, Vol. 24, No. 6, October, 1920, p. 5, corporate communions; *Ibid.*, Vol. 24, No. 7, December, 1920, pp. 5-6, Christmas services.

¹⁰⁸ *Ibid.*, Vol. 32, No. 2, March, 1928, p. 8; conversation with Miss Barbara M. Groce, Hempstead, Texas.

In the rectorate of the Rev. Frank Henry Stallknecht, 1930-1945, the practice was established of giving each member of the congregation a small cross made of palm and blessed at the Palm Sunday service. The custom has continued to the present.

An Hobartian devotion to the Book of Common Prayer marked the ministry in Hempstead (1947-1949) of the Rev. Alvin Van Pelt Hart. Father Hart was graduated from the General Theological Seminary in 1947.¹⁰⁹ The first eighteen months of his ministry he was in deacon's orders; he had not reached the canonical age of twenty-four years necessary for ordination to the priesthood. Following his priesting on All Saints' Day, 1948, he immediately instituted an 11 a.m. service of Morning Prayer and Holy Communion; there was no early service. Evening Prayer was read at 5 p.m. on Sundays. He introduced the use of colored Eucharistic vestments.¹¹⁰

One of Father Hart's major reforms concerned funerary customs. He followed the tradition of his seminary in instituting a requiem celebration of the Holy Eucharist on Armistice Day, offering it in intercession for the souls of departed servicemen. This practice has been continued by his successors.

Further, he practically stopped the local custom of great floral displays in the church at the office for the Burial of the Dead. Two vases of flowers, if provided by the family of the deceased person, were allowed to stand upon the retable of the altar. One spray of flowers was permitted to be placed on the coffin. All other flowers were to be sent directly to the cemetery. This was considered a radical break with local traditions, but it has commended itself to the parishioners and has been maintained ever since.

Father Hart was responsible for the establishment of the Book of Remembrance in the parish. Although the book itself was not compiled until Saint Bartholomew's Day, 1952, the practice of making a memorial gift to commemorate the departed was established. The names of the donors and of those memorialized are recorded in the book.

The rectorate of the author (April 16, 1950-July 17, 1956) was based upon what had gone before and continued the general tendencies of the parish tradition. The service schedule provided for an early celebration of the Holy Communion at 8 a.m. each Sunday. A choral celebration at 11 a.m. was had on the first and third Sundays of the month and on major feasts occurring on Sundays. On other Sundays, Morning

¹⁰⁹ *Alumni List, GTS*, p. 57.

¹¹⁰ *Register of Services, Saint Bartholomew's Church*, Vol. 1, November 1, 1948-August 31, 1949.

Prayer and Sermon was the midday service. Ember Days, Rogation Days, and Holy Days were observed by a 9 a.m. celebration of the Eucharist. During the summer months, a choral Eucharist at 9 a.m. became the only service of the day.¹¹¹

Of the ancient ceremonies of Lent, the blessing and imposition of ashes on Ash Wednesday and the blessing and distribution of the Simnel Cake on Mothering Sunday (IV Lent) were restored in the parish.

The use of colored Eucharistic vestments was continued, and the parish now owns sets of vestments in the usual five colors. Copes were worn on occasion. The biretta was used as the "square cap" required by the old canons.

The occasional use of incense was introduced. Its major use was at a Solemn Liturgy on Holy Cross Day (September 14th), a usage which began in 1950, the Eucharist being offered to commemorate the founders of the parish who began their building campaign on this day in 1869.¹¹²

There was a continued teaching of the doctrine of the Real Presence. The sacrament was reserved for the communion of the sick. A ciborium and a pyx were given by parishioners for this purpose.

Auricular confession, as a voluntary discipline and a sacramental means of grace, was taught and practiced in the parish. Where previously no confessions were heard, there came to be an annual average of eighteen.

Holy Unction is another sacrament that gained considerable acceptance and use in the parish. A triple Oil Stock was given to the church for this purpose.

The matter of funerary reform was carried farther. The parish acquired black hangings for the altar for use at requiems and funerals. Unbleached candles were used. Bier candlesticks were used about the coffin. The use of a purple pall, now owned by the parish, further cut down the need for flowers in the church at funerals by removing the requirement for any other sort of casket cover.

A strong emphasis was placed upon individual spiritual growth. Considerable instruction was given in the normative life of prayer and ascetical theology. An annual quiet day for the women of the parish was instituted in 1951.

In 1895, the *New York Sun* had listed as the normal steps in the

¹¹¹ *Register of Services, Saint Bartholomew's Church*, Vols. 1 and 2, April 16, 1950-July 17, 1956.

¹¹² The Rev. Edd L. Payne, "The Exaltation in Texas," *The Holy Cross Magazine*, Vol. 62, February, 1951, pp. 49-50, describes the first Solemn Liturgy in Hempstead.

development of "ritualism" in a parish the following: the surplice, unlighted tapers, lighted tapers, plain vestments, colored vestments, high mass, and finally the confessional.¹¹³ From what has been written, it is obvious that this parish has largely conformed to that pattern, the only notable exception being the "unlighted taper" stage.

The parish now begins its second century under the leadership of the Rev. H. Gene Norman, rector since September 1, 1956. It has a new plant worth approximately \$60,000. The general tendencies of Catholic devotion have been continued, winning many new converts. Doubtless "the best is yet to be."

¹¹³ DeMille, *op. cit.*, p. 126, gives the quotation.

Book Reviews

I. American Church History

A Short History of the Diocese of Pennsylvania, 1784-1959. By J. Wesley Twelves, D.D. (Episcopal Tract Society of Philadelphia, February, 1959).

This brochure, with a cover bearing the seal of the diocese in colors, was written for the 175th anniversary, and has a foreword by Bishop Oliver J. Hart, and a letter of greeting from Archbishop Geoffrey Francis Fisher of Canterbury.

Really a preface to a hoped-for complete history, the work covers only the present diocese, a fraction of the original Diocese of Pennsylvania. It reviews briefly the founding and history of Philadelphia, the planting of the Episcopal Church in colonial Pennsylvania, the organization of the diocese, the administrations of the bishops, and the recent statistics, large suburban growth, and building program. At the end is a very long and useful list of churches in the order of their founding or admission, 1695-1957, with notes on closings, removals, and mergers. The successive divisions of the original diocese are briefly noted.

Some of the facts stated or implied suggest how valuable a full-length study of the diocesan development might be. The effects of the new immigration after 1890 slowed down the Church's growth. One is impressed by the impact of the rising "social Gospel" in the large number of charitable institutions and homes, but wishes that more had been said about the Philadelphia Divinity School. There are worthy tributes to the influence of Pennsylvania's fundamental principles of 1784, and to Bishop William White's part in framing the Church's constitution.

The style is not always commendable, especially the staccato sentences. There are a few surprising errors in spelling, such as "teamed" instead of "teemed." On page twelve the impression is given that the Connecticut clergy elected Bishop Samuel Seabury after the meeting in New Brunswick, New Jersey, on May 11, 1784. The election actually occurred in March, 1783.

It is to be most earnestly hoped that this informative brochure will inspire a full-length history. The lack of one for this historic diocese is among the aching voids in the historiography of the American Episcopal Church.

Washington, D. C.

NELSON R. BURR



God Giveth the Increase: The History of the Episcopal Church in North Dakota. By Robert P. Wilkins and Wynona H. Wilkins. 1959, North Dakota Institute for Regional Studies, Fargo (Printed at the Lund Press, Inc., Minneapolis). Pp. xiv + 208. \$4.00.

Both Dr. and Mrs. Wilkins (we take it that they are man and wife) are trained historians. And they are also devoted Churchpeople, communicants of St. Paul's Parish, Grand Forks, which Dr. Wilkins has served as vestryman and senior warden. Very appropriately, they have dedicated this work to the Rev. Homer R. Harrington, first native North Dakotan to be ordained in the state, and rector of St. Paul's, Grand Forks, from 1930 to his retirement in 1958. When we add that Dr. Wilkins came to the University of North Dakota as instructor in history in 1945 and is now associate professor of history, it will be seen that he and Mrs. Wilkins are eminently qualified for the task which they undertook, and they fully deserve the thanks which Bishop Emery conveys to them in his Foreword. The Wilkinses, in turn, acknowledge their indebtedness to the late Prof. Orin G. Libby, also a parishioner and one-time senior warden of St. Paul's, Grand Forks, who sought to relate the history of groups and institutions to the "physiographic, social, and economic conditions" in which they developed.

That is exactly what the Wilkinses have done, with painstaking care and exhaustive research.

This volume commemorates a Centennial, for Bishop Joseph Cruikshank Talbot, consecrated Missionary Bishop of the Northwest on Feb. 15, 1860, visited what is now North Dakota the following year, in company with the Rev. Melancthon Hoyt of Sioux City, Iowa, and held services among the Sioux as far north as Fort Randall. But long before that, as early as 1821, the Hudson's Bay Company sent a chaplain in priest's orders to minister to the Pembina settlers of the Red River valley in the northeast corner of the future state. After Bishop Talbot relinquished his jurisdiction in 1865, Bishop Robert H. Clarkson of Nebraska had oversight of the Dakotas until Bishop Hare took over the Indian work as Missionary Bishop of Niobrara in 1874. Clarkson retained oversight of the future North Dakota until the consecration of William D. Walker as Missionary Bishop of North Dakota in 1883. Thus an ecclesiastical North Dakota antedated its civil counterpart by six years.

Many of us think of North Dakota as a remote jumping-off place, subject to extremes of winter cold and summer heat, to blizzards, floods, and droughts; to crop failures, bank failures, and economic depressions, with a shifting population largely alien, strongly Roman Catholic and Lutheran, and unreachable so far as the ministrations of this Church are concerned. There is a large element of truth in these pre-conceptions. Few domestic missionary fields offer greater difficulties and obstacles. We believe, however, that the readers of this book will be impressed by the many strong men—bishops, priests, laymen and laywomen, who have wrestled with these problems, often with commendable success. In successive chapters, our authors have vividly depicted the episcopates of William D. Walker, builder of churches; Samuel C. Edsall, translated to Minnesota in two years; Cameron Mann, eloquent and versatile, who after twelve years was translated to South Florida; J. Poyntz Tyler, lovable Virginia aristocrat and Low Churchman, who wore himself out as pastor to his people; Frederick B. Bartlett, who after four years went

on to Idaho; Douglass H. Atwill, who for fifteen years fought the three devils—Drought, Depression, and Dust; and lastly the present bishop, Richard Emery, under whom a mid-century renaissance has begun which may (D.V.) result in the attainment of diocesan status.

The book contains a fine selection of illustrations, a map inside the front cover, and appendices consisting of thumbnail biographies of all the clergy who have served in the state, missionaries, Woman's Auxiliary presidents, prominent laypeople, and North Dakota men who have entered the priesthood. There is a comprehensive bibliography and a good index.

We call attention to three errors: P. vii, read *Joseph* for *John* Cruikshank Talbot; p. 44, Dr. Breck left for California in 1867, not 1856; p. 155, footnote—the Rev. William F. Creighton moved to St. Paul (not Minneapolis) in 1937. (The last named is now Bishop Coadjutor of Washington.)

We congratulate Dr. and Mrs. Wilkins for having produced the finest, most definitive history of any missionary district or jurisdiction of the American Church which we have yet seen. And we congratulate the Church in North Dakota.

E. H. ECKEL.

*St. Simeon's Home,
Tulsa, Oklahoma.*



Straight Tongue—the Story of Henry Benjamin Whipple, First Episcopal Bishop of Minnesota. By Phillips Endecott Osgood. Minneapolis, T. S. Denison and Co., 1958. Pp. 288. \$3.50.

Henry Benjamin Whipple (1822-1901), first Bishop of Minnesota (1859-1901), was one of the few truly epic figures of our American episcopate. He was a fearless advocate of justice and understanding for the American Indian—in the face of inflamed public opinion during the Sioux uprising of 1862, in opposition to scandalous corruption in the administration of Indian affairs by the Department of the Interior and its agents, and in resistance to the cupidity and double-dealing of white settlers and traders. The bishop well earned the title "Straight Tongue" from his Indian *protégés*, and by sheer weight of character effected reforms which are operative today.

Along with his monumental labors as "Apostle to the Indians," Bishop Whipple created a strong diocese in a state emerging from its frontier phase, built the first cathedral in the American Church, fostered a divinity school to train clergy for the West, and founded excellent secondary schools for boys and girls. Both in this country and in England he had many friends in high place. Yet he never lost the common touch.

This book is one of a series of popular biographies. The late Dr. Phillips E. Osgood possessed just the gifts to write a popular biography of Bishop Whipple, with emphasis upon his labors for the Indians. He was one of a small party who entered the bishop's Faribault residence

twenty-five years after the bishop's second wife and widow had left it locked, and had departed never to return. Dr. Osgood discovered materials which could have substantially supplemented the bishop's autobiography, *Lights and Shadows of a Long Episcopate* (Macmillan, 1899), and Bishop Charles L. Slattery's charming sketch in *Certain American Faces* (Dutton, 1918). Would that Osgood had written this book many years ago, for his lamentable defection from the ministry of the Episcopal Church to the Unitarian ministry had its inevitable effect upon his appraisal of the basic theological convictions of Whipple and his contemporaries in the Anglican Communion, both in this country and in England. His "liberal" and "humanistic" bias is all too apparent.

Then again, the publication of this book after Osgood's death, and the editing of his manuscript by one obviously unacquainted with the niceties of ecclesiastical terminology have been responsible for solecisms which would have made the author wince (e.g. "the Reverend Hinman"), and for errors of spelling and of fact which we think he would have caught and corrected before they reached the printed page. For instance, on p. 30, Horace Greeley is called editor of the *New York Times* (elsewhere he is correctly designated editor of *The Tribune*). On p. 50, John Keble appears as "John Kreble", and and Hurrell Froude as "Hurrell Proude". On the next page, Newman's reception into the Roman Church is dated 1856, instead of 1845. On p. 128 occurs this sentence: "It so happened that Henry Clay was in St. Paul that very weekend, caught far from his seceding Alabama." The weekend in question was in April 1861. But Henry Clay was from Kentucky, a state which did not secede. And furthermore, Henry Clay died in 1852! On p. 249, it is erroneously stated that Phillips Brooks was to be consecrated a bishop at the General Convention in Boston. Phillips Brooks was consecrated in 1891. That was not a General Convention year. The 1892 General Convention met in Baltimore. When the General Convention did meet next in Boston, in 1904, Phillips Brooks had been dead eleven years.

It is a great pity that this book should have been so carelessly compiled and edited. For it is attractively conceived. It seeks, with a considerable degree of success, to relate Bishop Whipple's career to the changing social and political background of his times. And here and there are flashes of the superb descriptive style of the late Dr. Osgood at his best.

E. H. ECKEL.

*St. Simeon's Home,
Tulsa, Oklahoma.*



II. English and General Church History

The Authority of Scripture: A Study of the Reformation and Post-Reformation Understanding of the Bible. By J. K. S. Reid, New York, Harpers, 1958. Pp. 286. \$4.50.

With the modest disclaimer that his book invites comparison with Dr. C. H. Dodd's *The Authority of the Bible*, published in 1928, Professor Reid has nevertheless given us a book that bids fair to be definitive within the field which he has chosen for his study. It is certainly a book to be reckoned with by all scholars who seek to define the Bible's unique place in the history of Christianity. His material was first delivered as the Kerr Lectures at the University of Glasgow during the Christmas term of 1954.

In his introductory chapter, Prof. Reid attributes the modern decline in Bible-reading and in the knowledge of the Scriptures to the confusion and uncertainty produced by the methods and findings of Biblical criticism, and to the skeptical materialism induced by the conflict between theology and science which came to a head one hundred years ago with the appearance of Darwin's *Origin of Species*. But these factors, singly or in combination, ought not to be unsettling to any except those who are bound to a fundamentalist theory of verbal inspiration or to an oracular theory of authority, neither of them historically justifiable.

In view of the occasion of their first presentation, it is not surprising that the lectures start with Calvin's teaching on the authority of Scripture rather than with Luther's. Both great Reformers were in substantial agreement in their teaching on this point; but to begin with Calvin rather than with Luther "is chronologically wrong but tactically right." Luther's theology is popularly summarized by the phrase *sola fide*, and Calvin's by the phrase *sola scriptura*. Calvin gives Scripture a clearer and more explicit status than Luther. To Calvin, the authority of the Scriptures is derived from Christ to whom they bear witness, and the seat of authority is outside themselves in Him of whom they are the attestation.

To Luther, the authority of the Scripture is objectively grounded, spiritually commended, and subjectively acknowledged. "Scriptural authority is exercised where faith is aroused, and faith is aroused where the Word of God is fittingly and effectively commended by the Spirit." Prof. Reid contends persuasively that Luther, by his well-known exercise of the critical faculty in his treatment of the contents of the Scriptures (e.g., the Epistle of St. James), does not baldly equate Scripture with the Word of God. But with the followers of Luther and Calvin and with the development of Protestant Confessionalism and Orthodoxy, this distinction was lost. Declension and rigid torpor succeeded the dynamism of the great Reformer's conception of Scriptural authority. The way was opened for Bibliolatry, literalism, subjectivism, and rationalism.

In a detailed study of the Roman Catholic view of the Scriptures from the Council of Trent down to the latest Papal encyclicals evoked by Modernism, Prof. Reid follows Hanson and Fuller, Vidler, Cadoux, and others in refuting the Roman idea of tradition as a source of authority separate from and equal to that of the Scriptures. He reaches the conclusion that

"Scriptural interpretation is . . . understood by the Roman Church in a sense that subordinates Scripture to dogma. The Church thus so

controls and channels the Word of God in Scripture that what finally survives its interpretation and reaches utterance is only a reiteration or continuation of the monologue which the Church independently carries on with itself."

Vide Immaculate Conception, Papal Infallibility, and the Assumption.

A chapter on "The Inspiration of the Bible" reviews sympathetically but critically the argument of Sanday's *Bampton Lectures* on "Inspiration" (1893). The conclusion is reached that

"the Bible will not be commended because it records inspiration as such, or because it is more than usually inspiring; it will be commended because of a more objective quality alongside inspiration and causally determining it."

"Revelation in the Bible" is next treated. Revelation does not consist of a message about God (Harnack) or propositions to be believed (Rome). "Revelation is an event. . . . The Biblical conception of the knowledge of God implies a familiar and even intimate relationship with Him." The writer discards "progressive revelation" as suggesting that man can have God on the instalment system. There is, to be sure, a process of revelation. The uniting bond between the Old Testament and the New is Jesus Christ. "The men of the Old Testament have Jesus Christ in promise; the men of the New Testament have Jesus Christ in fulfilment." God acts savingly in both the Old and the New. There is a Biblical pattern that runs through both.

In perhaps the most important chapter, Prof. Reid deals with "The Theology of the Word" as developed by Barth and Brunner. Despite significant differences, both men are basically at one.

"In standing before Holy Scripture, we do not stand before authority itself. Rather we stand before that in which, as we hear it, we hear God Himself speaking. The authority of Holy Scripture is not a possession of Holy Scripture, not even a gift bestowed by God Himself. Holy Scripture is authoritative because God Himself takes it and speaks through it."

In fine, the Bible is a book of witness, not of argument. Its authority "reposes in the fact that, in statements some right and some wrong, and in practical application some of which is disputable and some even more dubious, a unified witness is borne to Him who is at the center of the Gospel."

Giving full allowance to the insights and the incisive analyses contained in this important book, this reviewer wonders if the conception of Biblical authority presented is not a little too fine-spun for the average intelligent Christian. One does not have to fall back upon either oracularism or verbalism. Prof. Reid fails to explain why *these particular Books* (including II Peter and Jude) have been assigned canonical and deuterocanonical authority and others (e.g. Barnabas, the Didache, etc.) rejected. The weakness of his book is not in what it says, but in what it fails to say of the relationship of the Scriptures to the Church and the Church's life. We

need an existential theologian who can give us a *rationale* of Biblical authority, based upon an analysis of how and why the Jewish Church determined its Canon, and how and why the primitive Catholic Church took over the Jewish Canon and determined within three centuries its own Canon of the New Testament.

E. H. ECKEL.

*St. Simeon's Home,
Tulsa, Oklahoma.*



The Formation of Christian Dogma: An Historical Study of Its Problem. By Martin Werner. New York, Harpers, 1957. Pp. xvi + 352. \$7.50.

Dr. Werner, Professor Ordinarius in the University of Bern, has made his own abridgment of his book *Die Entstehung des christlichen Dogmas*, which appeared in 1941, and has added a concluding chapter for the English version. This important work is now available to English-speaking readers in an excellent translation by Dr. S. G. F. Brandon, Professor of Comparative Religion at the University of Manchester, who himself adds a very lucid and helpful introduction to orientate the reader.

The book is dedicated to Albert Schweitzer. Dr. Morton Enslin, quoted on the jacket, says: "This volume by Werner is the one Schweitzer would have written had he set his hand to it." Werner is a thoroughgoing adherent of the Eschatological School, whose thesis is that Jesus and His followers believed in the imminence of His Second Coming, bringing with it the catastrophic setting up of the Kingdom of God. With the failure of the Second Coming to occur within the lifetime of the first generation of Christians, a drastic and revolutionary change took place in fundamental Christian belief. The "Angel Christology" of St. Paul and other writers of the Apostolic Age gave way gradually, under the pressures created by the various Gnostic heresies, to the formulation of Trinitarian doctrine and orthodox Chalcedonian Christology by the early Catholic Church.

Werner sees in the Fourth Gospel the seed-plot of Catholic Christology and the Hellenization of Christian thought. He traces in painstaking detail its development through Ignatius of Antioch, Justin Martyr, Irenaeus, Tertullian, Clement of Alexandria, Origen, and others. He shows Athanasius and the Homoiousians borrowing from the arsenal of Sabellian Modalism to formulate Nicene orthodoxy in opposition to Arius' version of Angel-Christology. He details the modifications which the doctrines of salvation, the Church, the sacraments, and eternal life underwent as corollaries of the fully developed Catholic Christology.

The author clearly believes that this whole development, deriving from the de-eschatologisation of primitive Christianity, has led Christian theology, both Catholic and Protestant, into a *cul-de-sac* of error and confusion. The reader cannot fail to admire the detailed analysis and ruthless logic with which Dr. Werner pursues his paradoxical theme. But we

fancy he will feel, as did this reviewer, that the author has left us no credible alternative to the traditional Christian theology and Christology, and that his whole thesis, like that of Dr. Schweitzer himself in *The Quest of the Historical Jesus*, is a brilliant and elaborate *tour de force*. Nevertheless, Werner's book (like Schweitzer's) will have to be reckoned with by all serious students of Christian origins.

E. H. ECKEL.

*St. Simeon's Home,
Tulsa, Oklahoma.*



Hugh Compton Warner: The Story of a Vocation. By Nancy Le Plastrier Warner. London, S.P.C.K. (distributed by Macmillan), 1958. Pp. vi 205. \$3.25.

This is more than the sentimental tribute of a wife to the beloved husband whose vocation and career she shared and to whom she bore six children. It is the life-story of a singularly high-minded and consecrated priest who literally wore himself out in self-giving service to others, and left his impress on the life and work of the Church of England in this mid-century period.

Hugh Compton Warner was born in Umtali, Rhodesia, August 31, 1903. His father, also Hugh Warner, was a devoted Churchman of Quaker background, who had gone to South Africa for his health. His mother was a Scotch Presbyterian who was confirmed in the Anglican Church late in life after her son's ordination. Hugh, with a younger brother Cyril (who followed him into holy orders), was sent to school in England. After World War I, Hugh (who was too young to have served in the War) was sent to test his vocation at Knutsford, an Ordination Test School intended primarily for ex-Servicemen. There he came under the influence of F. R. Barry (now Bishop of Southwell), who taught him not only the universal relevance of our Faith to every department of life, but also that the important question to ask is not "is it Catholic?" or "is it Evangelical?" or "is it helpful?" or "does it work?," but "Is it true?"

That was the key question when Hugh went up to Oriel College, Oxford, to read for "Greats" (*Literae Humaniores*). At Oxford, Hugh outgrew the narrow fundamentalism of his youth, became actively identified with the Student Christian Movement, and became engaged to his future wife, also reading "Greats," in which school each of them received a Second.

As S.C.M. secretary at the University of Birmingham, Warner's outlook was both broadened and deepened. He became proficient in experimental psychology; he acquired an appreciation of the Eastern Orthodox emphasis on liturgical worship; his churchmanship became more comprehensive; and his Christianity more concerned than ever with the social and political problems of the day. Westcott House, Cambridge, marriage, and ordination followed; and at the age of twenty-six, Warner

became junior curate to the Rev. J. W. Woodhouse (later Bishop of Thetford) at Christ Church, Luton, in the Diocese of St. Albans. Through Toc H, or possibly some other contact, the new curate had an interesting encounter with Prof. C. E. M. Joad, from which he emerged with the sound premonition, "That man will be a Christian one day."

From 1932 to 1938, Warner became vicar of Bishopthorpe, York, which brought him into close and stimulating contact with Archbishop William Temple, whom he served as chaplain. This was followed by his twelve-year incumbency of the large parish of St. Martin's, Epsom, where his gifts as a parish priest, a marriage counsellor, an effective teacher, and a sympathetic pastor came to full flower during the days when Epsom was directly in the path of the blitz raids on London, and in the years immediately following the war.

The last years of his life, from 1950 till his untimely death in 1955, Warner served as Education Secretary to the Church of England Moral Welfare Council, and made, perhaps, his greatest contribution to the thought and life of the Church, which (he was concerned) should take the lead and not forever be engaged in rearguard action. He fought the post-war trend toward easy divorce, producing evidence before the Royal Commission that "divorce is more of a disease than a remedy and constitutes in itself a growing threat to the stability of marriage as an institution." His book, *Divorce and Remarriage: What the Church Believes and Why* was his answer to Sir Alan P. Herbert's *The Right to Marry*. Herbert himself referred to Warner as "a very fair and friendly controversialist."

Yet Warner "was always the priest whose concern was not with cases but with souls"—a fact which prevented his ever adopting the ultra-rigorous position with respect to the excommunication of remarried divorcees. "As so often in life," he would point out, "the worst result of taking a wrong turning is that at the next cross-roads you cannot take an absolutely 'right' one, but only choice between two doubtful ones." He had much to do with the adoption by Church leaders of a more constructive approach to contraception. And his capacity for imaginative sympathy was responsible for the Church's taking the lead in the move to mitigate the harshness of the laws relating to homosexual offences.

A breakdown of health toward the end of 1954 cut short his incredibly varied activities and appointments. Of his months as a patient at the National Hospital for Nervous Diseases, the chaplain wrote of him,

"Although these months of illness have debarred him from the exercise of his ministry, he has in a sense been ministering to us all the time. It is a wonderful thing when a devoted priest comes here and shows how to bear pain, privation, and suffering."

Of such a priest, even though gone from sight, it may be said truly that "his works do follow him."

E. H. ECKEL.

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